The LUTHERAN

ROUND TRIP

These churchmen flew around the world last month to study situation of the needy

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INVESTMENT

A WEALTHY MAN was out in the garage one day with his small son, working on his car. The boy watched with the greatest interest as his father polished up the car.

"Papa!" he said at last. "You have to work hard on your car and that takes a lot of time. But you have to do these things yourself. The chauffeur couldn't do them."

"That's right, Son," said his father, who at the moment was thinking of anything but his young son. "You see, this car is for me a very important investment. If I don't take care of it myself, it will quickly lose its value. No one will be as careful with it as I myself am. That makes it worth time and effort it takes."

For a long time after that there was complete silence in the garage. Then a shy and rather sad little voice broke in, "Then aren't I an investment?" With a start, his father stood up and looked into the slightly moist eyes of his little son. "And why not, my boy?" "Because you never have any time for me."

The car was finished long before it was planned and that evening the man put aside a book he was going to read because "everybody was reading it." He spent the entire evening playing with his overjoyed little boy. Finally, when the lad was in bed, he read him a fine story. —GEMEINDEBOTE, Vienna

The LUTHERAN News Magazine of the United Lutheran Church in Americ

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Next Week: THIS IS HOW REFUGEES LIVE - - By Charles R. Joy

THE CHURCH IN THE NEWS

Biggest year for ULC treasury

A few years ago a United Lutheran Church convention had done something that looked reckless. It set the church's apportionment goal for 1950 at $4,830,900—although the goal had never before been higher than $3 million.

Last week the 1950 report was in: RECEIVED FOR ULC APPORTIONMENT—$3,986,885.96. This was quite a distance from 100 per cent of the goal (actually 82.5 per cent) but it was the largest amount that had been received in any year. Total in 1949 had been $3,162,776.

From the amount received on the apportionment the United Lutheran Church provides funds for the work of its boards and agencies, such as the Board of American Missions, Board of Foreign Missions, and a half-dozen others. The church had been cautious enough not to promise the board the full 100 per cent of the 1950 goal. It had promised $3,830,900, and scheduled the remaining $1 million for "other urgent demands for advancing the work of the church."

As things have turned out, the boards will receive the amounts promised them, and there is $155,985.96 left to be divided according to urgent needs. A special "Allocation Commission" will meet Feb. 12 to hear from the boards regarding their financial problems.

Six synods meet goal

A half-dozen of the 33 United Lutheran synods had met their 1950 ULC apportionment in full. Although goals were much higher than ever before, these six had reached them.

They are: Rocky Mountain Synod, 106.8 per cent . . . Northwest Synod, 105.9 . . . Central Pennsylvania Synod, 100.8 . . . California Synod, 100 . . . Pacific Synod, 100 . . . West Virginia Synod, 100 (*complete report on page 8*).

Besides $3,986,885 for apportionment, United Lutheran synods reported that in 1950 they received $3,733,749 in payment on Christian Higher Education Year pledges, $1,418,597 for Lutheran World Action. Other non-apportionment benevolences bring the total near $10 million.

President Fry due this week

To survey the situation of homeless and hungry peoples of Asia and Europe, United Lutheran Church President Franklin Clark Fry and Mr. Albert Crews had begun a round-the-world flight from New York City on Jan. 3. They were scheduled to return to New York on Feb. 5 (*see cover picture*).

The travelers were commissioned by Church World Service (a department of the National Council of Churches) to visit refugee camps, inspect reconstruction projects, talk with church leaders, interview government officials in a dozen countries.

In mid-January they had been in India and Pakistan. A week later in Israel they talked with Prime Minister David Ben Gurion and attended a session of the Israeli parliament. Next stops scheduled were Cairo, Athens, Frankfurt, Berlin.

On Jan. 30 they were to attend an executive committee meeting of the World Council of Churches in Paris. Last stop was London, where they were to be guests of Dr. Geoffrey Fisher, archbishop of Canterbury, at Lambeth Palace.

Radio reports to the American people are programmed for Feb. 9 and 10

(*watch for newspaper announcements*). Television programs are due in the week of Feb. 11.

Purpose of the report is to focus public attention on the church appeal for overseas relief funds. "One Great Time of Sharing," extending throughout Lent, will be a period for collecting funds.

HOMELESS KOREAN CHILDREN
Where can they go?

No ban on church construction

The way things look now, U.S. government planners are not intending to restrict the building of new churches. This was reported by Dr. Elwood Bowman, ULC director of church extension, at a meeting of the Board of American Missions on Jan. 25.

Church construction was omitted from a National Production Authority order prohibiting at least temporarily the beginning of new buildings such as hotels, office buildings, stores. Ban on new building during World War II included churches.

Shortage of materials such as steel, copper, aluminum, will create problems for church builders. These materials may soon be sharply restricted for use in "non-essential" construction.

"We advise that needed church building projects be started, if financing and plans are in good order," said Dr. Bowman, "and if the architect and contractor can give assurance that materials will be available."

Accept substitutes

Dozens of recently organized United Lutheran congregations are ready this year to construct church buildings. None has been blocked so far because of lack of materials, said Dr. Bowman. Increase in prices is the most serious obstacle. Costs are 200 per cent above 1940.

In recent church construction, said Dr. Bowman, it has usually been possible to modify building plans to overcome shortage of materials. Redesign has made possible the use of odd-size and oversize structural units which are not in demand for other buildings. Reinforced concrete, wood frames and arches have been substituted for steel.

"There are a multitude of other expediencies, all of which not only require the finding of a substitute but restudy of the total building plan," Dr. Bowman explained.

Church construction is not subject to "Regulation X," which limits the amount of borrowing permitted on home and apartment-house building projects. This regulation may apply to new parsonages.

Restrictions on credit may in some cases improve the prospects for church construction, Dr. Bowman believes. Builders who are prevented by government regulations from undertaking commercial projects may be free to contract for church construction.

Twenty-six churches needed

Sooner or later there will have to be church buildings for 26 United Lutheran congregations organized last year. The last to be organized in 1950 was Faith Church, Prairie Village, Kan. (Dec. 17).

One scheduled for organization in 1950—St. Paul's Church at Jefferson, Ohio, got caught in the colossal snowstorm which blanketed eastern Ohio in late November. Organization day for St. Paul's was postponed from Nov. 26 to Jan. 7. Another congregation born on Jan. 7 was St. Timothy's, Skokie, Ill.

The 26 ULC congregations organized in 1950 are in 14 states and one Canadian province. California had the largest number—six. Florida and Pennsylvania got three each, New Jersey and Oregon two each.

A congregation in Rio Piedras, Puerto Rico, was organized Dec. 3. Another is in process of formation at Puerto Nuevo.

Missionaries don't want to leave

Two United Lutheran missionaries still in Communist China had been told that they should come home. Much personal difficulty and risk can be expected by Miss Clara Sullivan and the Rev. Paul Mackensen if they stay at their posts in Tsingtao.

In late January the Board of Foreign Missions had an answer from its China missionaries. "We are continuing," they said. "Both of us have asked God to direct us.

"We have reopened the matter before the Lord each time anyone has gone, or any suggestion has come from you or any others. Mr. Mackensen feels that if God will enable him to finish up some work, and if it is possible for him to go, he may leave within a few months."

Miss Sullivan, a veteran in the service in China, evidently planned to stay.

Property problem

Communists in China had announce in mid-January that they would take titl to American-financed mission hospitals schools, and other buildings unless own ership is in the hands of Chinese group The United Lutheran Church Board o Foreign Missions agreed at its Jan. 23-2 meeting to transfer ownership of missio property to the Shantung Lutheran synod

A large hospital in Tsingtao, th Tsingtao Bible Institute, a school i Tsimo, and several missionary residence are owned by the Lutheran mission. Th Board of Foreign Missions voted tha "the property in and around Tsingtao if possible, be transferred to the Synodic Church Council of the Lutheran Churc of Shantung."

Property problem in Philadelphia

To Philadelphia in 1884 John D. La kenau had brought deaconesses fro Europe to help in the big hospital he ha established. A deaconess motherhou and school was built adjoining the ho pital. Hundreds of Lutheran sisters ha been trained there.

The training school, a children's ho pital, and a home for old people a owned by the Mary J. Drexel corpor tion, but are on land leased for 999 yea (at $1 a year) from the Lankenau Ho pital. The hospital provides heat, ligh laundry service for Drexel institutions.

This month the Lankenau Hospital w thinking about selling its property an moving to a $6 million structure to b built just outside the city's western limit The question was, should the deacone motherhouse be sold too? And if it where will it be relocated?

The Drexel corporation has 15 d rectors, five of them appointed by th United Lutheran Church Board of De coness Work and five by the Ministeriu

of Pennsylvania. It controls a $650,000 endowment for maintenance of the institutions.

Committee appointed

At a meeting of the ULC Board of Deaconess Work on Jan. 24 a committee was appointed to consider the future of the Philadelphia Motherhouse (Chairman, Dr. Alvin Bell, Deaconess Board president . . . Dr. Harry Baughman, president of the Baltimore Motherhouse board of management . . . Attorney F. J. Singley of Baltimore, Miss Frances Dysinger, Sister Anna Ebert, Sister Martha Hansen, Sister Mildred Winter).

The new Lankenau Hospital, which will not be completed for at least two years, will continue to be staffed by Lutheran deaconesses. The hospital board is willing to provide ground on its new site for construction of a deaconess training school. Some thought has been given to merger of the Philadelphia and Baltimore training schools.

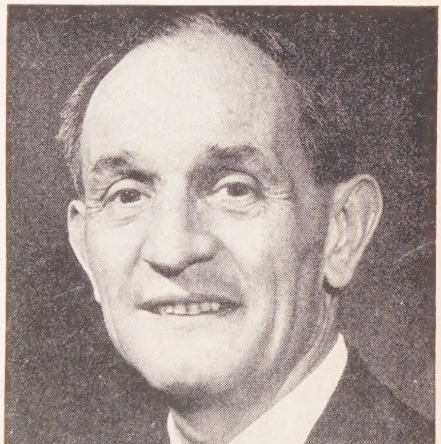
Another property problem

From selling goods valued at $750,000 in 1940, the United Lutheran Publication House had moved upward to more than $2 million in sales in 1950. Its ecclesiastical arts department, in particular, which was conducted in several small rooms in 1940, now uses most of a whole floor in the eight-story ULPH building in Philadelphia.

Other church boards and agencies which have headquarters in the Philadelphia building (Parish and Church School Board, Board of Pensions, Board of Deaconess Work, Luther League, Women's Missionary Society) were in need of more space for their enlarging work. Rooms had been divided and subdivided. Desk space had been cut down. Assembly rooms had been turned into offices.

Postwar plan of the Publication House was to construct a large building on a site which was purchased along Philadelphia's Broad street. But rising costs of construction made this impracticable.

At a Board of Publication meeting on Jan. 23 it was reported that the site of the proposed new structure had been put up for sale. Approval was given for negotiating purchase of a building along one of the city's chief business thoroughfares, Walnut street. Some of the agencies now in the Spruce street structure would move if the purchase goes through.



DR. MARTIN NIEMOELLER
Won't come without his wife

Frau Niemoeller approved

A half-dozen times since the war Dr. Martin Niemoeller had been a storm center in Protestant church affairs in Germany. Last month it had been his wife who broke into the news.

Dr. Niemoeller was planning for a speaking trip in the United States. His wife applied for an American visa so she could come along. Under the McCarran

Act adopted by the U.S. Congress in September, she was refused an entry permit. She had once belonged to the National Air Defense League in Germany, a Nazi-organized group. And Dr. Niemoeller said that if his wife could not come to America, he would not come either.

Everybody knew the Niemoellers had been among Adolf Hitler's fiercest foes. U.S. Secretary of State Dean Acheson appealed to Attorney General Howard McGrath to relax the provisions of the McCarran law to let Mrs. Niemoeller in.

Church merger plan rejected

A plan had been prepared for merging one-third of U.S. Protestantism into a "United Church of Christ." In Cincinnati last month representatives of 10 denominations tore holes in the plan and sent it back to a committee for repair.

The problem which seemed impossible to solve was how Methodists, Presbyterians, Reformed, Congregationalists and others could unite in a new church, and still retain all the church organization and practices characteristic of their separate denominations.

The plan considered at Cincinnati provided for election for each congregation of its pastor. Methodists, whose pastors are appointed by the bishops, objected to that. A Protestant Episcopal bishop who attended the meeting objected to the fact that the merger plan "dismisses the sacraments in a line and a half."

Church people gave a billion

Members of 53 Protestant denominations in the United States and Canada gave more than a billion dollars in church offerings in one year, it was reported by the United Stewardship Council in late January. Average from each church member was $30.55.

Reports from about half of the denominations were for 1949. Other reports were for fiscal years closing sometime in 1950. Total expenditures for current expenses in 53 denominations were $901,234,513, for benevolence, $235,894,063.

The United Lutheran Church was in the 36th place among 53 churches for the average offering per member. ULC average was $34.51.

FOR APPORTIONMENT IN 1950

Offerings in United Lutheran Church

Synod	Received	Percentage
California	$ 66,801.00	100.00
Canada	42,855.39	41.25
Central Penna.	727,319.33	100.83
Florida	11,060.80	88.34
Georgia-Alabama	21,465.83	98.75
Icelandic	1,500.00	17.22
Illinois	185,193.60	85.33
Indiana	77,855.73	90.34
Iowa	63,000.00	92.60
Kansas	34,418.38	95.59
Kentucky-Tennessee	23,384.94	95.14
Maryland	203,489.63	93.77
Michigan	35,892.42	89.37
Midwest	41,000.00	66.39
Mississippi	1,706.00	86.34
Nebraska	49,903.03	67.60
New York	411,596.62	69.05
North Carolina	142,879.85	96.57
Northwest	281,812.41	105.90
Nova Scotia	7,607.99	54.15
Ohio	304,810.72	90.56
Pacific	22,476.00	100.05
Penna. Ministerium	673,734.14	72.56
Pittsburgh	281,210.85	78.28
Rocky Mountain	16,401.25	106.79
Slovak-Zion	5,919.71	17.51
South Carolina	94,500.00	87.59
Texas	19,378.82	72.31
Virginia	68,824.23	80.59
Wartburg	34,087.96	51.52
West Virginia	20,698.83	100.06
Western Canada	12,000.00	28.41
Puerto Rico	800.00	....
Virgin Islands	1,300.00	....
	$3,986,885.96	82.53

World News Notes

India asks for wheat

In India a hundred million people are terribly hungry. Earthquake in Assam, floods in the north, and drought in the south had cut down the grain harvest at least 6 million tons below the safety level.

To conserve supplies the grain ration was cut last month to nine ounces a day for each person. That amount will be practically the total food available for at least 100,000,000 people.

The government of India had enough money to buy 4 million tons of wheat. It was asking the U.S. to give or sell on long-term loan the added 2 million. The request went in late January to the Foreign Relations Committee in the U.S. Senate. Congressmen looked glum, showed no signs of acting promptly. There was "a great deal of opposition," it was reported.

India's Premier Nehru had offended U.S. political leaders. He had campaigned for negotiations with the Chinese communists about the Korean fighting and had opposed condemning the Chinese for aggression. As a penalty, people of India might be condemned to starve, while surplus wheat overflowed U.S. grain elevators.

The helping hand

Many foreigners were becoming convinced that Americans really meant to help underdeveloped areas in the world. In the current year, Congress had appropriated $34,500,000 for use under the Point Four program.

Eleven million dollars were set aside for Latin American countries—Brazil had already received $800,000, and $19 million was to go to UN agencies carrying out technical assistance programs.

Asiatic countries were not forgotten. Iran had been granted $500,000 for rural projects. India got $1,200,000 early this year for agricultural, child welfare, and water development schemes.

Eventual aim was to lift masses from poverty and starvation. Americans planned to do this by giving money and advice in the fields of health, education, and agriculture. It was hoped that private Ameircan investors would also be encouraged to invest in backward areas.

Russians hold out on wheat

The price of bread went up from 10 to 16 cents a loaf last month in Czechoslovakia, to compel the Czechs to eat less. A wheat shortage developed when Russians failed to send the grain shipments that had been promised. One shipment already on its way was called back after it had passed the Czech frontier, reported John MacCormac to The New York *Times* from Vienna.

The Russian hold-out was to pay back the Czechs for selling to western European nations much of the machinery and precision instruments they had manufactured in 1950. These products had been promised to Russia. They were sold in western Europe instead so the Czechs could buy raw materials for further manufacturing.

Walter Reuther will be interested

Strikes of coal miners and steel workers in the Ruhr, scheduled for Jan. 31, were being called off. Labor unions had won a startling victory.

The West German government had promised to legalize a plan to give labor what it demanded—a 50 per cent share in the management of the coal, iron, and

steel industries. In each steel mill or mine the management will consist of an 11-man council, five nominated by the workers, five by the stockholders, and one neutral. Labor will also be represented in top-level management committees controlling industry-wide policies.

This wouldn't be socialism, because industry would still be privately owned. It is called co-determination—and might open a new chapter in labor history all over the world.

Won't join Moslem league

In Turkey, recent Pakistani propaganda —designed to stir up support for the formation of an all-Islam bloc—was being given the cold shoulder. Though strongly Muslim, the Turks had for many years not allowed religious principles to control governmental policies. Turkish authorities felt that the propaganda was an interference in the internal affairs of their country. They weren't having any international alliances based on religion.

The Turkish press too was firm in its response. Many papers felt the "social maturity" of Middle Eastern countries made it impossible for them to embark on such medieval practices.

Said *The Aksam*, "We think that a union of the Islamic nations, based exclusively on religion, is not only useless but also harmful . . . What would happen to us if we were to be faced by a union of the Christian nations?"

Middle East wants social reforms

LAKE SUCCESS: Although United Nations delegates have been obliged to spend much of their time thinking about the Korean crisis, they do not forget the fundamental economic and social issues out of which that situation arose. Middle Eastern countries, whose economies are not unlike those of Asiatic lands, believe that a part of their security lies in the carrying out of projected reforms.

The UN veteran from Lebanon, Dr. Charles Malik, remarked to this reporter: "The coming few years should see a strong movement of social, economic and intellectual emancipation in the Middle East, if that region is to become a bulwark for democracy and freedom." Using the opportunity of meeting in New York, high-ranking Arab leaders have been discussing this need, and show growing awareness of it.

Egypt's youthful Foreign Minister, Salah-ed-Din—who looks a little like a dark-haired Hollywood movie star—said recently: "The last elections in Egypt show clearly that the people feel an urgent need for change, a change for the better." He explained that such changes are now being studied intensively in Egypt, and some have taken place already. In education, for example, the new Minister, Taha Hussein, has made general and technical education free, and is working to reduce the country's 75 per cent illiteracy rate.

In Syria, too, progress is being made. Akram Hourani, leader of the Social Democratic Party, has helped write a new constitution for his country which goes so far as to embody many principles of socialism—a thing unheard-of in a land almost totally owned by the sheiks.

But in the Middle East time is running short. One of the Soviet Union's most efficient agents, Abdul Rahman Sultanov, is active, channeling this discontent of the masses into pro-Russian sentiment. The saying goes in the Middle East that Sultanov is worth more than an armed battalion to his Kremlin bosses.

Should the rift that still exists between Arabs and Israelis not be healed fairly soon, his work will be vastly aided.

—SERGE FLIEGERS (Worldover Press Report)

I CANNOT THINK of any 25 men who have a harder or more thankless job than the Ways and Means Committee of the House of Representatives. There are 15 Democrats and 10 Republicans on that committee. Every penny of financial legislation for the entire federal government starts there, not in the Senate.

THE LATE Congressman Alfred L. Bulwinkle of North Carolina used to point out that by the control of the nation's purse strings being located in the House, where every member must be elected every two years, the way is provided for the people of this country to stage a bloodless revolution if they so desire. Who controls the purse strings, controls the government. Election every two years, in contrast to the Senate's six years, means that the people can put the whole crowd out if they wish. Mr. Bulwinkle thought his constitutional provision was truly inspired.

HEARINGS have not yet started on the gigantic tax bill which the administration is asking. It even looks as if some leaders are "dragging their feet." And some things look like trial balloons before the items are spelled out in what looks at this time like an unimaginable sum of money.

For instance, a southwestern senator has suggested a sales tax to be levied upon everything, including necessities like food and clothing. It was estimated that perhaps $15 or $16 billion could be raised from that source. Consider, however, what that would mean to local and state sales taxes and the particular hardship upon persons in the low income brackets.

Another suggestion has been the lowering of personal exemption from $600 to $500 which would bring in about one billion. At least this helps to illustrate to the individual taxpayer the amount of money this gigantic bill represents.

Seriousness

MAKE NO MISTAKE of it: this Ways and Means Committee, in fact the entire Congress, is face to face not only with most difficult foreign relations but with the very survival of our financial structure. Under the necessity of retiring obligations when they become due, thus preserving the worth of our currency, and being utterly dependent upon enormous volumes of money to do this, the practical problem is how to provide volume enough to pay out and still not have so much volume and cheapness as to make sky-high inflation inevitable. This is a tight rope mighty hard to walk.

Critics had better think of something constructive before they talk too sharply. Among the nightmares in the back of many level-headed minds is the memory of the Weimar republic in Germany, for example, in the days when money got too cheap. That financial collapse was one of the chief causes of the coming of Adolph Hitler. Upon the shoulders of Chairman Robert L. Doughton of the House Ways and Means Committee and Senator Walter F. George of the Senate Finance Committee rests our first line leadership.

America with all her wealth must learn that we cannot buy our way out of difficult situations with gifts and grants. America must also use to the fullest the way of understanding other people. This "plus" beyond money and arms dare not be forgotten or overlooked.

—OSCAR F. BLACKWELDER

COMMISSION ON EDUCATIC

AFTER SPENDING six years and $300,000, the Royal Commission on Education for the province of Ontario has come up with a half-million-word report containing some three hundred recommendations. All the recommendations may not be accepted by the government but they are being discussed in church as well as in educational circles.

Main basis of the report is a complete revamping of the present two-stage school system, primary and secondary, by establishing three educational levels. Under the new plan there would be elementary schools with six grades for children up to 12 years; secondary schools with four grades to age 16; and junior colleges with two- and three-year courses.

THIS PROPOSAL LEADS right into the contentious separate school question, for along with it goes a recommendation that separate schools be restricted to the elementary type. The effect of such a move would be to cut off two years from a Roman Catholic child's study in a separate school.

Naturally, such a recommendation did not have smooth sailing in the Commission itself. Four members, all Roman Catholics, wrote a vigorous minority objection.

In recommending fewer grades for the separate schools, the majority of the commission was of the opinion that these schools had the right (which they carried with them into Confederation in 1867) to provide education only on the elementary level. One benefit from the reduction in grades, it was argued, would be to ease some of the financial difficulties now experienced by these schools and thus enable them to keep pace with the public schools in providing a full program of modern education.

Primary sources of revenue for bo public and separate schools in Onta are municipal taxes and corporation tax Municipal taxes are laid against prope holders, who are classified as either pu lic school or separate school supporte (The rate for the latter is slightly high and some Roman Catholics—especia those who are sending their children public schools—exercise their right to classed in the first group.) This arran ment would be continued.

It is proposed, however, to make change in the disposal of corporati taxes. At present, these are directed the wish of the corporation to the su port of either or both of the school s tems. The recommendation of the co mission is that such taxes should go o to the secondary schools and the n junior colleges. The effect of such move would be to cut off the element schools—including the Roman Catho —from corporation tax support.

THE COMMISSION said that no phase its inquiry consumed more time or pro more difficult than separate schools. H was encountered a conflict of princip which still makes the problem as imp sible of solution by agreement as it l been in the past 100 years.

While not disagreeing with the Rom Catholics that, in a Christian nation, ligion should inspire education in schools, the majority of the commiss was of the opinion that a publicly s ported school system should avoid special dogmas and doctrines of any p ticular church and should be gover by those fundamental principles of Ch tianity which are held in common by men of good will. —NORMAN BERNE

THIS IS THE REAL THING

Last year, more than ever before, something of the greatest importance was happening in our congregations. Hundreds of thousands of church members enlisted in a campaign of house-to-house visiting. They were asking their neighbors to think seriously about becoming active Christians.

Wherever the visitation program was carefully and earnestly conducted, it brought results. Reports of remarkable increases in church attendance and enthusiasm have come from many congregations.

This personal witnessing by ordinary everyday Christians in their own communities should continue in 1951 and in every future year. It is an essential activity of normal Christians everywhere and all the time. Pictures and stories on the following pages describe this work of Christian evangelism.

Our Lord Has Ambassadors in Latrobe, Pennsylvania

By KARL E. KNISELEY

OUR 1950 CONCERN was to be a return the true purpose of the Christian hurch—winning and keeping souls for esus, our Lord. Too long we had the lse idea that the winning and keeping f souls for the Kingdom of God was ie concern of only the pastor.

Already the groundwork had been laid. ur 12 church councilmen had selected Ambassadorial Teams" to guide our new ongregational effort in the 12 areas of e parish.

The night of Jan. 16, 1950, will long e remembered. That was the night of ir first Ambassadorial "Inspiration" din-er. That was the night the "flames" of the Holy Spirit of God fired the hearts of the 125 Ambassadors of Trinity Church!

THE NEXT WEEK was spent in prayer preparation. Sunday afternoon, Jan. 22, was devoted to visitation training.

On the evenings of Jan. 23 and 24 our Trinity Ambassadors visited the unchurched of Latrobe. They went with the Good News of God into the unchurched homes which they had found.

Shall we ever forget our emotions on Palm Sunday as 120 men and women walked humbly to Trinity's altar and entered into the Christian fellowship of this congregation!

TRINITY'S AMBASSADORS GET READY
Study session for planning the work

SOME RESULTS
Pastor Knisely with a group of the Palm Sunday recruits

Our Ambassadors weren't satisfied. What of the confirmed members of our own church who had forgotten their promise of faithfulness to their Lord? They too must be reminded of their danger of spiritual poverty!

In June, when many congregations are likely to begin to "relax" for the summer, Trinity's Ambassadors went to see members of the church who had not communed during the first six months of 1950.

EACH MONTH found more men and women finding their way, through the encouragement of the faithful, to Trinity's altar to confess Christ as their Saviour. Week after week children were being brought to be baptized.

By October, our Ambassadorial Teams were really ready for an all-out effort. October, November and December became known as "The Trinity Loyalty Months." Every baptized member of Trinity—men, women, and children—were to be encouraged in regular participation in the services of the church!

Each Monday afternoon found a group of Ambassadors checking the membership rolls of the congregation to discover who had not worshiped at one of the services of the previous Sunday. On 12 Monday evenings, the Ambassadorial Teams met for prayer. Then, either by phone call or personal visit or mail, they made contact with all who had been absent.

What were the effects of our efforts? If statistics have meaning, here are some:

Baptized Members, Jan. 1, 1950..	1,892
Baptized Members, Jan. 1, 1951..	2,099
Confirmed Members, Jan. 1, 1950	1,384
Confirmed Members, Jan. 1, 1951	1,527
Communing Members, Jan. 1, '50	1,081
Communing Members, Jan. 1, '51	1,258

Of the 194 men and women received into Trinity Church during 1950, thirty-one were of Roman Catholic heritage, 44 from Protestant churches. The rest were reclaimed Lutherans or the non-churched.

In 1951 our emphasis will be on parish education. We plan a Sunday school program geared to reach every baptized member of the congregation. We shall undertake systematic leadership training. Youth activities are closely integrated into the total life of the congregation.

We plan an increased concern for our sick, invalids, and aged. Teams of lay visitors will make weekly calls in all their homes. This will take place on one afternoon each week, following a period of devotional preparation with the pastor.

A further plan in 1951 is to encourage each of our non-resident members to unite with a congregation near their present homes. (Of 269 confirmed members who did not commune in 1950, 112 are non-residents.) To each we shall send information regarding the nearest Lutheran congregation. And to each of these congregations we shall send the addresses of our non-resident members.

THE MOST REMARKABLE change in the life of our congregation has been that now our people think of Trinity as "My Church" and "Our Church." The pastor had the unusual experience several times in 1950 of having individuals call the parsonage about uniting with the fellowship of Trinity Church. The unusual thing in the calls was that these were individuals who had never attended a service at Trinity, who had never met the pastor, but who had been won for Christ by the encouragement and witnessing of faithful members of the congregation!

Latrobe is feeling the impact of the life of a congregation afire for God! As one man put it: "I have never heard so much mention of the work of the church in the mills in my 20 years of employment!"

EVANGELISM CAMPAIGN in 75 Philadelphia congregations got underway last month. Worke
of three congregations met in St. John's Church, Mayfair, for instruction in methods of witnessin

THESE WOMEN were among volunteers from the Church of the Good Shepherd, Tacony (Philade
phia). Just a bit ner ous about their assignments, they made a careful study of evangelism literatur

NSTRUCTION meeting closes with prayer. The women are ready now to go visiting prospects

FRIENDLY WELCOME awaits the women as they go to home of family whom they invite to church

"GOODBY and see you again soon," says the prospects as visitors complete successful visit

BACK AT THE CHURCH to report after visits, the women are happy about results achieved

Census-Taking and Visiting Brought Results in Lemoyne

By MARIA M. FREY

MEMBERS OF THE orchestra put up their instruments and wondered what announcement Pastor Frey had to make. It was during the Sunday school hour on an average Sunday morning. I, the pastor's wife, knew he had a hard job—to promote a new idea—an idea that would meet with varying degrees of resistance.

In five minutes, he explained the Christian Teaching Mission, and gave the adult Sunday school a sense of its scope and importance. Thus the seed was sown.

On successive Sundays it was allowed to germinate as the congregational chairman or the superintendent explained various phases of the mission. Sitting uncomfortably with our consciences, we were told that we would have a chance to examine ourselves and learn a way to visit and witness to the Gospel of Jesus. Church and Sunday school organizations were asked to hold open the dates from Oct. 26 to Nov. 2. We knew that the project, which the three other churches in our town shared, would begin with a religious census. There would be a guest leader. It was something new in church programs.

SEVERAL WEEKS BEFORE the opening date, questionnaires were given to each organization in the church and Sunday school. Some found the questions hard to answer but all found them stimulating. "Are your members interested in winnin souls?" had an unfamiliar sound. It wa one we were to hear more of.

These forms were turned in and ser to our guest leader, the Rev. Clifto Weihe. By the time he arrived most c the active members were eager to begi and everyone was curious.

Pastor Weihe (pronounced "Y") an Pastor Frey (the committee chairman' name was Mr. Dry!) spent a day at church in Harrisburg observing a sampl teaching mission. There were many othe participating churches.

On a Friday evening the first meetin took place. Each group had sent thre representatives, so about 60 were in at tendance the first night. Veteran worker were pleased and encouraged at the ap pearance of young people—some still i high school.

Pastor Weihe was introduced to th church family, and he soon put everyon at ease. He was expert in directing meeting. These were the aims, as he ex plained them.

1. A self-study or appraisal
2. A complete religious census resultin in a responsibility list for each churc
3. A fellowship cultivation campaign
4. An enlargement program—plannin for the future

There must have been many who aske themselves *"Do* we minister to the com munity? Are we really serving?"

FACING US AT the front of the fellow ship hall was a large poster on whic were the names of each group and co umns for keeping score. Our self analysi

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Mrs. Frey is the wife of Pastor Edward S. Frey of Trinity Church, Lemoyne (Harrisburg), Pa. The Rev. Clifton Weihe mentioned in the story is an associate director of evangelism of the ULC Board of Social Missions.

EVALUATION
Church groups studied their records

showed where we stood in worship, study, service, fellowship and evangelism. A second part revealed our success or lack of it in seeking persons, holding persons, winning persons, churchmanship, and Kingdom of God relations.

It was possible, after scoring each group as to function and performance, to point out painlessly our faults and inadequacies as well as our strengths and needs. This was done without upsetting anyone. The scoreboard was the impersonal agent, which Pastor Weihe in his candid, kindly way underscored and explained. He was able to say things our pastor never could, and the people accepted them in much the same way that young folks will eat spinach more willingly for a visiting guest.

On Sunday morning our leader had a further opportunity to explain the mission to a large number. Pastor Frey conducted a brief commissioning service for the volunteer census takers. Immediately after the worship they gathered with their lunches in a downstairs room.

By one o'clock the workers were ready to go out. The town was divided among four churches to prevent overlapping. It was an exciting Sunday. I speak as one who surveys the Sunday scene week after week from the parsonage windows. That afternoon "looked" different.

IN PLACE of the usual exodus from Lemoyne, families had been urged to stay at home to be counted. Instead of aimless passers-by, there were couples from the four churches, greeting each other and walking with purpose. Some must have been timid, but many were agreeably surprised at their reception.

Monday night was spent in sorting cards, separating them according to church membership or preference, then redividing into these catagories: active, inactive, good and doubtful prospects, the unchurched. This was the dull work but there was fellowship in the common task.

On Tuesday evening, Pastor Weihe instructed those who would go out calling

at the beginning of the teaching mission. He explained the methods used by our Lutheran visitation program. He helped us to get over the sinking feeling that is felt by church callers, new in their profession.

Workers received their cards, with three or four families to visit on Wednesday night, and worked from seven to nine. When they returned, coffee was ready for them and they were anxious to talk. They had been timid in asking people to make promises. But the following week their boldness increased, and in direct proportion, so did their joy.

On the final night, Pastor Weihe gave an oral report and left us with his blessing. One of our councilmen rose to say that he has observed top-bracket business experts and analysts who could not offer one-tenth the results achieved through the mission. He had in mind particularly the specific suggestions for improvement made by Pastor Weihe.

NEW MEMBER 300

Pastor Lyle Burns welcomed more tha 300 at Messiah Church, Denver, in 195

The mission has immeasurably bene fitted us already. With God's help, it wi bear fruit, and our congregation will be come a better channel for the outpour ing of Christian love. Then Lemoyne wi know that our church is more than building and the light of Trinity Churc will shine a little brighter.

FOR FIVE MINUTES I WAS A CHRISTIAN

AFTER our Every Member Visit one of our callers was telling of her experience. "As I came down the street I suddenly realized that I was approaching the house of a woman with whom I had been on bad terms for many years. I decided to stay outside and let my partner take this one alone.

"'*Today you will have to forget all personal feelings.*' These were the words the pastor had used in sending us out from the church at our commissioning service. I walked ahead into the yard.

"'She's not coming in,' I heard the woman say.

"At first I thought she was insisting that I stay out. But as I came closer I realized she was wondering if I would really come in.

"'*And into whatsoever house ye enter, first say, Peace be to this house.*' These were more words from that commissioning service.

"I stepped inside, took the woman by the hand, and said: 'The Lord be with you.' All evil feeling dropped away and the visit was completed easily—because for five minutes I was a Christian."

—CLARENCE G. SCHNORR

A Sailor Learns a Lesson

By E. D. PALMER

Franklin Clark Fry visited the blackened hulk of the U.S.S. "Arizona" last month at Pearl Harbor, remembering the men who lost their lives in World War II

THIS WAS THE MORNING I was to accompany a group of clergymen who were paying tribute to the men who went down with their ship when it was sunk at Pearl Harbor nine years ago. To me it was a job that had to be done as far as getting news was concerned.

I waited impatiently for the boat to come alongside the small float that rests next to the fire-blackened hulk of the battleship U.S.S. "Arizona." Finally the men arrived—nine ministers of various Protestant churches. The morning was unbearably hot. Not a bit of breeze stirred the usually rippling waters.

Everything was silent. Solemnly the men filed up the gangway that leads to the platform erected on the superstructure deck which still thrusts its blackened wreckage out of the water.

Mr. Palmer is chief journalist at the Pearl Harbor headquarters of the U.S. Navy.

THE GROUP GATHERED around the bronze memorial plaque to make their floral offering. Laying a wreath at the base of the plaque, the leader of this group spoke in a hushed voice.

"God of our fathers, grant us courage and faith, we beseech Thee, on this holy spot in which we remember both the courage and the faith of those who gave their lives for their nation. We bless Thee that we can call ourselves Americans, by Thy grace, and we beseech Thee to make us worthy of our heritage, striving to obey Thee and establish Thy will among men. Through Jesus Christ our Lord. Amen."

A period of silence followed the words so solemnly spoken. The ceremony was over. It had been more than a moment of memory. It had awakened in me emotions of which I had not been conscious for a long time. I looked at the man who was the leader of this group. There

seemed to be a certain tranquility about him—some peacefulness with the world and within himself. Indeed, each of this group of young men, scarcely older than I, seemed to possess this same tranquility.

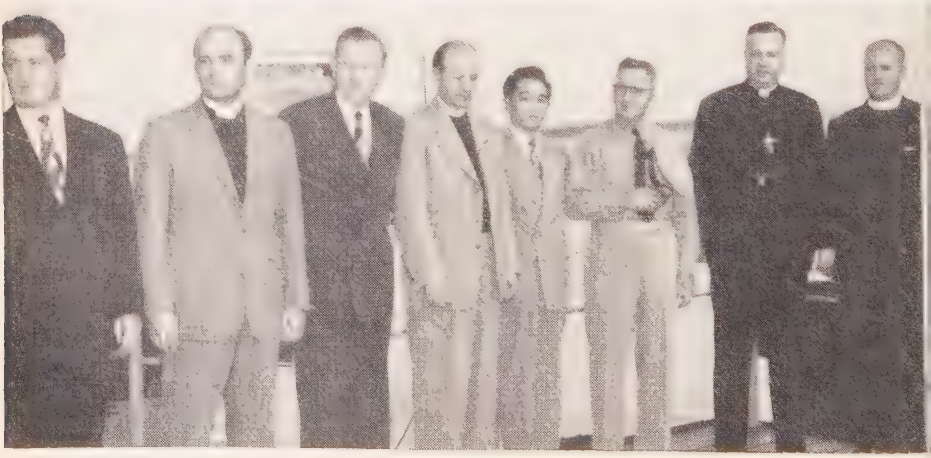
I KNEW THAT the leader of this group was making a world-circling tour to inspect conditions of displaced persons and war refugees. I knew also that he was about to look upon an almost endless stream of human suffering. He was about to experience the sting and stench of death. And yet he was unafraid.

What made this man unafraid? What was it that gave all these men their quality of quiet courage? Why couldn't I possess this lack of fear, this peacefulness?

Quite suddenly I knew why. Having a strong tie with God, these men could know no such thing as fear. With this realization entering my mind, a new feeling stole into my whole being.

The trip this morning to the memorial aboard the U.S.S. "Arizona" was my first journey to that hallowed spot. It won't be my last. Each time that I visit that shrine from now on will remind me not only of my shipmates who went down with the ship on Dec. 7, 1941, but also of a small group of men who awakened in my heart a desire for God-given faith that can make men unafraid.

PRESIDENT FRY, ADMIRAL RADFORD
At Pearl Harbor Dr. Fry visited Admiral Arthur W. Radford, Commander of the U.S. Pacific Fleet



REMEMBERED
Honolulu church leaders accompanied President Fry

Only God Can Get Us Out of Debt

By RAYMOND T. STAMM

Nobody can ever erase all the results of wrong words and deeds. We must depend on God for forgiveness

IN THE WAKE of the Great Bankruptcy that punished the lunacy of the nineteen-twenties there appeared a book which treated the Lord's Prayer as "the social manifesto of Jesus." The author thought it would be better to forgive the mountain of public and private debts than to insist that they be paid with money borrowed from our great-grandchildren.

Making a theological virtue out of the economic collapse, he maintained that "as we forgive our debtors" means to cancel the money debts that had grown too large for the debtors to pay. His interpretation did not do full justice to Jesus' deeper and more inclusive idea.

But he was right to prod the church to ponder the enormity of the sins which even Christians commit against God and man in the struggle for their daily bread. In this earthly stage of man's eternal spiritual growth, God has joined theology and economics in such a way that all attempts to put them asunder are bound to bring disaster.

THE TWO GOSPELS which record our Lord's Prayer show that the sins we commit as we buy and sell do constitute a large part of the debt which Jesus had in mind. Luke writes "sins" where Matthew has "debts," perhaps in order to forestall a misunderstanding that might apply this petition *solely* to money debts that are uncollectible. But since Jesus was in the habit of using bold figures of speech, we may infer that he said "debts." This is confirmed by the fact that Luke retains Jesus' metaphor in the second half of the petition: "for we ourselves forgive every one who is indebted to us."

"Trespasses" is not a translation of Matthew's Greek word, which means "debts," but has crept into some English versions from the verses which follow the prayer (6:14-15). "Our trespasses" are included in "our debts," but they comprise only part of what we owe to God and man.

The Hebrews regarded God's law as a chalkmark which one must walk. To step aside was to transgress and trespass. Modern law defines trespass as "an unlawful act committed with force and violence on the person, property, or relative rights of another." But this refers to the wrongs we do to our fellow men, whereas Jesus had in mind also our rebellion against God, and our misuse of our inheritance of his grace in the far country of sin.

THE ESSENCE OF SIN is high-handed refusal to do God's will. We refuse to participate in his work of creation, which is designed to produce and maintain spiritual persons who shall live together with him and with one another in mutually enriching friendship.

Luke's Greek word describes the fatal consequence: we "miss the mark." We are not what we ought to be, nor what we might have been if we had made right

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Dr. Stamm is a member of the Gettysburg Theological Seminary faculty. This is the seventh in his series of studies in the Lord's Prayer.

use of all that God has given us. Our failure to submit to our Father's purpose to make us perfect as he is perfect is our debt of sin.

The debt in the Lord's Prayer is therefore that part of our whole duty to God, to our neighbors, and to ourselves which we have failed to do (Matthew 22:37-40). What has to be forgiven includes not only our sins we commit, with all their incalculable consequences, but the still heavier debt of things we fail to do because of our stubborn resistance to the changes required to make human life what it ought to be and to establish God's kingdom on earth as it is in heaven.

JESUS LOCATED and itemized the sins we commit when he said, "For out of the heart come evil thoughts, murder, adultery, fornication, theft, false witness, slander" (Matthew 15:19). Paul called them "flesh-works" (Galatians 5:19-21; Romans 1-2). They pile up the debt that defiles.

Still more terrible is Jesus' indictment of our sins of failure to do good: You did not feed the hungry. You did not welcome displaced persons. You did not clothe the naked. You did not visit the sick and the prisoners. You do not belong with the sheep, but with the goats (Matthew 25:41-46).

More specifically, in modern terms, it would continue: You had surplus food but you dumped it, unoccupied land but you passed exclusion acts, textile mills but you closed them when the ragged lacked dollar exchange. You had billions that might have built hospitals, but you spent them on your passion for gambling. You belong not to the kingdom of God but in the concentration camps of the tyrants whom you have bred in the slums and raised up in the wars that you have tolerated.

OUR SINS OF OMISSION, to say nothin of those of commission, have put us i worse case than that of the man in th parable who owed his king ten millio dollars. Our debt, already crushing, bear interest compounded day by day. Ou creditors, being numberless, both of th living and of the dead, are forever be yond our reach to repay.

No atonement we can offer can und the wrongs we have done. Even if i could, our victims might refuse to b reconciled to us. The Judge to whom w must present our petition of bankruptc is faced with a situation which only th longsuffering of his infinite love ca resolve.

The debtor in Jesus' parable did no ask to be forgiven but only for time t pay it "all." But suppose he had begu on the first day of January of the yea One to earn ten million dollars by work ing ten hours a day at a dollar an hou With never a day off, he would requir until the seventh of November, 2738 just to pay the principal. At 6 per cen he would have to work 164 years, months, and 7 days to earn the interes for a single year.

But sin exacts compound interest, no annually or semi-annually, but daily an hourly. Sickness takes time off, and there are accidents. Meanwhile, what are h and his family going to live on? More over, he has promised to pay in gold bu sin has devalued his dollar. The way h proposes to pay his debt is hopeless.

EVEN IF THIS insolvent sinner were able to scrape the ten million together, h could not begin to make restitution to al the people affected by his embezzlements

Zacchaeus says, "If I have defrauded anyone of anything, I restore it fourfold" (Luke 19:8). But suppose one of his victims has worried himself into an early

grave, leaving wife and children destitute? The least that Zacchaeus can do is to assume their support. But how can money compensate for the loss of a husband and father? A murderer is guilty not only of killing his immediate victim, but of thus preventing the existence of all the children the man might have had, if he had been allowed to live.

And in the dark caverns of the soul the reverberations of a word of hate are more deadly than bullets and bombs. The cruel taunt, the sting of mistrust, the nagging reproach, the insinuation, the slander, the downright lie—these are the poisons that rankle in the heart and work themselves out in wreaking vengeance on society.

The case histories of our power-mad dictators show what infinite mischief can be wrought by a sottish father whose own soul has been warped by similar brutalities in his childhood. He who plants a root of bitterness in the heart of a child commits a cumulative sin that will drown him like a millstone in a sea of debt.

So WE MUST come begging:—"Lord, have mercy upon us for not being diligent to carry out thy Commission. Our hearts are weighed down with the cares of our crises. We have wasted precious hours wishing for thy second coming to relieve us of our task. We have swept our house with repentance from dead works, but have not filled it with the flowers and fruit of thy Spirit. We have honored the heroes of old, but have despitefully used the pioneers of the present.

"We have idled all day because fear has made us faithless to believe that thou hast called us to work in thy kingdom. We have kept thy pound laid away in a napkin. We are saltless salt. Our righteousness is less than the righteousness of the scribes and Pharisees.

"By not gathering with thee, we have scattered; and in not sowing wheat we have left room for tares. Instead of praying for our enemies, we have gone down to Gaza to play with Samson the game of tit-for-tat. We have built bigger barns and banks but are not rich toward thee.

"The alms we gave were not enough to sound a trumpet. We have fed Lazarus with crumbs while keeping him in slums helpless to help himself. At the end of the first mile we have turned from the way of the Cross to follow false prophets. We have built our house of life on the sand. Lord, forgive us for the ten million things we have left undone."

THE KING in the parable put the embezzler in jail. But that was no solution. The debt remained unpaid. The king indulged his anger at the expense of maintaining the jail, and the debtor's wife and children had to suffer. The only remedy for sin is forgiveness by the free grace of God through Christ.

"I BELIEVE that we shall have to hear rather less emphasis thrown upon the slogans about the sacred rights of the individual, because rights have a habit of separating individuals from and against the community; we shall have to hear rather more emphasis thrown upon our sacred duties and responsibilities, for these are things which bind individuals together and 'the world is hungry for community.' "

RICHARD ACLAND in *Nothing Left to Believe?* (Longmans, Green)

CONVERSATION WITH A COLLIE

-On the Art of Pretending

IF I WERE important enough, Rex, to "go on record" as favoring or disapproving something, I should like to approve the gracious art of pretending.

Pretending isn't in very high favor, you know. Wonderful for children, of course. "Let's pretend" is the magic key that opens the door into a whole wonderful world of fairies and talking animals and being big like daddy and owning a store and shooting each other dead bang bang.

BUT I DON'T MEAN that kind of pretending. Although even a dash of that kind of pretending can be very wholesome treatment. It doesn't hurt once in a while to get out of your own personality and be somebody else for a couple of hours, rescuing the heroine from death or worse, while you chew popcorn in the theater seat. The psychologists give it fancy names like "emotional release through empathy and projection." When they put on a fancy label like that they think they've invented it. But it's still the same old "let's pretend."

I don't mean the rose-colored glasses kind of pretending, either, Rex. You know—people who refuse to look at evil in the world because it's more convenient and comfortable to think it isn't there . . . Just seeing the bright side . . . Looking at the silver lining of a cloud that isn't there.

Although, Rex, there's *something* to be said for that. I remember a little old lady who always seemed to be able to accomplish whatever she set out to do. Somebody asked her how she did it, and she said: "Well, if there's a stone wall in the way, I try to knock it down. If I can't, I try to go around it. If I can't do that either, I pretend it isn't there—and usually it isn't."

I mean the kind of pretending everybody says is bad: *pretending we're better than we really are.*

I know, Rex—that's hypocrisy. All right, so it's hypocrisy.

THERE ARE HYPOCRITES, Rex, and there are hypocrites. The first kind are the disgusting vermin everybody says they are. The kind of people who have fooled even themselves into thinking they're virtuous and holy, when it's perfectly obvious to everyone else that they are cheats and liars and deluded fools, with as much evil in them as in anyone else. In their self-delusion they put themselves on a pedestal and wait for the common run of folk to bow low before them.

I take it that's the kind of hypocrites the Pharisees were. Even Jesus, not given to name-calling, calls them the equivalent of snakes-in-the-grass and compares them to whited sepulchres, beautifully painted on the outside but filled inside with the smell of death. So we all thank God we are not like those Pharisees. And the joke—the ugly, tragic joke—is on us, because we're using exactly their words, in contrast to the publican's: "Have mercy."

But I still stick to my story, Rex, about

favoring pretense that we're better than we really are. Look at it like this, Rex: Supposing I have to work with someone that I don't like at all. I don't like the way he's rude to his economic inferiors. I don't like his way of snapping orders. I don't like the way he parts his hair. I don't like his nasal twang. I don't like him! Supposing he feels exactly the same way about me, and that our shop or office, as a result, has become a little nest of hatred and revenge and retaliation. Or maybe it's only an ice-hole of frigid toleration.

But supposing, Rex, that I'm a Christian, and one morning I say to myself: "Today I'm going to pretend I'm Jesus Christ. Today I'm going to pretend I'm the Begotten One of God, and that my sole purpose in coming to live here is to win that . . . that *creature* back to fellowship with my Father."

I TREMBLE TO THINK of what would have to happen to my daily routine. First, I would have to train myself to ignore his hair-part, his nasal twang, and so forth. I can't imagine Jesus being terribly concerned about them.

Then I would have to *imagine* what it would be to love him so much that I would be willing to be killed myself if it would mean his salvation. You see where that begins to lead to, don't you, Rex? No more petty sniping, no more dirty cracks. If criticism seems necessary, it would have to be done in love, never with the idea of showing other people what a low-down person he is.

I don't know what would happen to him, Rex, but I know what would happen to me, the pretender. The Holy Spirit would be working overtime in my nervous system to make those kind acts and loving motives replace the old, mean ones. Maybe, someday, it wouldn't even be necessary to pretend any more!

Back in the medieval days of psychology, about 50 years ago or so, a couple of gentlemen named Mr. James and Mr. Lange said you didn't only run because you were afraid. It was also true that you were afraid because you ran. And that holds true here, too.

You aren't only mean to a person because you don't like him. It's also true you don't like him because you've been mean.

I GUESS MOST psychiatrists today are emphasizing the part about expressing yourself. If you don't like somebody, don't pretend you do. Just give him a kick or, if that's socially too unacceptable, substitute some other less dangerous form of amusement. Of course that's no doubt true if you're pretending so hard that you've even fooled yourself into thinking you're a sweet, gentle, loving and lovable person who wouldn't harm the proverbial flea. And all the time, underneath in the now infamous subconscious, there's a seething pot of emotions ready to boil over and burn everyone near by. Kidding yourself isn't much good.

But this kind of pretending is quite, quite different. Because when you pretend to be the Son of God, you become increasingly aware of that vast gulf that separates you from your pretension. But you become aware, too, that if you'll let Him, God will bridge that gulf, until your pretension becomes a reality, and poor, mean, ordinary, selfish little you have become a brother of Jesus Christ and co-heir.

But why, Rex, do I bother about chattering on like this, when the great Apostle Paul has already said it so concisely: "Incredible as it may sound, we who are spiritual have the very thoughts of Christ!"

The Gospel for the First Sunday in Lent is written in Matthew 4:1-11

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

THE FIRST VOICE that Jesus heard after his baptism was the voice of Satan. That is the dramatic way the Evangelists tell the history.

Jesus had been baptized. The Holy Spirit descended on him, and the voice of God confirmed the sonship. Then the Spirit led him into the wilderness where he was tempted. The close following of the temptation upon the baptism should remind us that our own baptisms do not dispose of the devil.

Jesus fasted 40 days. Mark omits the reference to the fasting. Some people believe that Jesus only abstained from certain foods. Others insist that, as Luke says, he ate nothing. The idea behind fasting is that, if you do without material things, you will be better able to think of spiritual things. This does not necessarily work the same way for everybody.

FORTY MAY BE the exact number of days in the wilderness. Or it may be a symbolic number, that is, one that was used to convey an idea rather than a definite length of time. The Hebrews often used numbers that way. For example, seven meant "a great many." (See Peter's discussion about forgiveness, Matthew 18:21, or Mark 8:8, or Luke 8:2.) Forty was a popular round number used to symbolize a long time. (See Genesis 7:4; Exodus 24:18.)

Anyhow, after a long time in the wilderness, Jesus was tempted by Satan. We realize, of course, that he was not confronted by a man dressed in red, with a pitchfork, cloven hoof, and arrow-like tail. But what does it mean, "tempted of the devil!"

Was the temptation an inner experience for Jesus? Or was there an actual personality who approached him in some form? As each of us knows, sometimes the first type of temptation is the hardest to combat. In any case we can be sure it was a real temptation.

The whole temptation centers in the question of what kind of Messiah Jesus should be. What should he be a saviour from? Should he ever use his power solely for himself? Should he be spectacular, or go around teaching and healing quietly? Should he compromise his beliefs to gain a following?

All through Jesus' ministry these questions reappeared. The temptations of the wilderness were to haunt him during his entire earthly career.

Please note that Satan is quite good at quoting the scriptures. Once in a while, even today, we run into someone who quotes the scriptures in such a way as to make us wonder where he inherited his technique.

WE SHALL FOLLOW Matthew's order of the temptations. (Luke reverses the last two.)

1—Satan begins by trying to mislead Jesus. "If thou be the Son of God . . ." Satan makes the temptation appear to be a question of Jesus' sonship, whereas actually it concerns the use of his power. Some authorities feel that this temptation

had an economic implication. Should Jesus be a Messiah who would give bread to the poor? Should he use his power to provide economic security for the underprivileged? Also, of course, should he use his power to satisfy his own needs?

Many times during his ministry Jesus was similarly tempted. The masses would have flocked to the man who would give them more food, better clothing, more comfortable shelter. And surely there were opportunities, such as during his arrest, when he could have saved himself much suffering had he chosen to.

Jesus' answer to Satan shows his decision. There are more important things in life than bread. Economic security is not sufficient. Besides, for those who seek first the kingdom of God, all these things are added. Those who seek bread first usually are so occupied in keeping it fresh that they forget the kingdom. Jesus' answer is from Deuteronomy 8:3.

2—"If you are the Son of God, demonstrate it!" says Satan. At the end of Jesus' ministry a soldier said, "If you are the Son of God, come down from the cross . . ." The same temptation was also present when Herod desired Jesus to perform a miracle for him. A good show at that time might have saved Jesus' life. "A good show," said Satan, "is the quick, easy, painless way to attract a following."

"It is an evil and disloyal age that asks for a sign, and no sign shall be given it," Jesus said later (Matthew 16:4). After the show was over, what would be left? The mission of Jesus was to go deeper than showmanship, much deeper. A show would merely detract from the message.

In this temptation Satan quotes from Psalm 91:11, 12. Jesus replies from Deuteronomy 6:16.

3—There is obviously no mountain from which anyone could view all the kingdoms of the world. But the point of the story is clear enough. Satan would give Jesus all the world's kingdoms if only Jesus would worship him. (It is an interesting assumption that Satan had the kingdoms to give.)

Satan was willing to give up all material possessions for a spiritual compromise. Jesus replies that there can be no compromise in the worship of God (Deuteronomy 6:13). Jesus adds the words "alone" to the quotation, much as Luther added the word "only" to his famous translation of Romans 3:28. Both words are clearly implied. Later Jesus said, "What does it profit a man to gain the whole world and lose his own soul?" In lesser degree we have the same temptation Jesus faced.

Had Jesus tried to win over the kingdoms of the world through political or military methods, he would have received much popular support. In fact, there were several times during his ministry when people actually tried to make him a king (John 6:15). It was this line that the people expected the Messiah to follow.

Jesus chose the hard, lonely path of a suffering servant. From the beginning he knew the end. His kingdom was not of this world, nor would the world receive him.

The temptations were real, thorough, intelligent, attractive—evil at its strongest. But in Jesus, Satan met goodness at its strongest, too. Jesus did not sin. He never did. Whether he could have we shall never know, because he never did.

The atomic bomb has forever shattered the illusion that human progress is automatic and inevitable. —Robert J. McCracken

Personal Problem Clinic

Which church?

QUESTION: I've always been a Lutheran. For three years I have been married to a fine man, and we have a 10-month-old baby.

My husband belongs to the — church. During our courtship we talked about our church relationship and I felt that Bob was inclined to unite with my church, though we never settled the matter definitely. Now he declines to join the Lutheran church. Despite the baby I am more active in my church than he is in his.

I go with Bob to his church part of the time, and he goes with me the rest of the time, but the arrangement is not satisfactory. I think it would be fine if he would agree to join my church and thus unite the family in church life as well as in other interests.

My pastor has spoken to me a number of times about having the baby baptized. I have hesitated to tell him that Bob objects to having little Martha baptized by a Lutheran pastor. My husband has never become very well acquainted with my pastor and seems to feel ill-at-ease in his presence. Each of us is loyal to our church and can't feel right about changing.

REPLY: Questions about church relationship should be settled before marriage. It is generally easier then since there are fewer complications. But that's water over the dam. The issue must be faced as it now is.

There are two major possibilities for the solution of this problem:

(1) You may decide upon a rather long-term effort to win your husband. This will be a many-sided project, involving much good will and patience, which even then will carry no guarantee of success.

Invite the pastor to your home and work tactfully for a friendship between him and Bob. Make Lutheran reading matter available in your home. Cultivate friendships between your husband and other members of your church. Avoid all high pressure and argument.

(2) You may unite with Bob's church, and enter into the fellowship, worship, and work in all earnest.

Thief?

QUESTION: Diana worries me! She's seven years old—old enough, I think, to be able to make distinctions between right and wrong. But she has been stealing change from my handbag for several weeks. Her father and I have talked to her a number of times and tried to make her see how wicked it is to steal.

When I ask her about her allowance she admits it is sufficient. She looks down, doesn't answer when I ask her why she does it.

REPLY: Diana isn't likely to become a thief—especially if you deal with her in a realistic way. Her unfortunate acts probably do not mean the same to her as to you. It may seem to her that your coins are about like the candy and cookies which you may have about the house, in which all may share from time to time. Avoid any extreme act in dealing with her, and don't refer to her as dishonest or as a thief. Such terms may make it more difficult for her to learn better ways.

The important thing is to find out why she is taking the money. It may not be a money problem at all. Such behavior is sometimes an effort to make up for something else that is going wrong. Diana herself may not understand why she is doing it—the situation may be so subtle. Perhaps she has a feeling that she isn't getting enough affection within the family. Maybe you are giving another child more attention than Diana thinks is fair. Or there may be some condition or practice in the home which irritates her.

Try to discover the real trouble-maker in the situation. With that information you will be in a position to help her over the hurdle and guide her to wholesome development. —EARL S. RUDISILL

Return to "Religion"

Religion and the Intellectuals, Partisan Review, Series 3. 139 pages. 80 cents.

This book should be called to the attention of all who are anxious to keep abreast of the spirit of the times. Here 29 so-called intellectuals, none of whom are among recent converts to Christianity, attempt to give an objective appraisal of the fact that many intellectuals have "returned to religion."

Fourteen of them are not listed in WHO'S WHO, which may be all to their credit. Apparently all of them are authors of one kind or another, novelists, poets, literary critics, professors of English, history, philosophy, theology. Only perhaps a half dozen have won enough popularity to be quite generally known and perhaps two will make a bid for lasting fame, John Dewey and Paul Tillich. It is a curious selection which might lead to interesting speculations about what constitutes an intellectual.

There is no question that the "intellectuals" are thinking about religion and that they are no slouches at it. Immediately apparent is the diversity of opinion which practically defies classification. Here is the evidence of cultural pluralism and lack of regimentation of thought. Yet the overwhelming negative reaction to the present trend is also apparent.

About a third are themselves avowedly naturalistic with more or less missionary fervor and are frankly critical or disdainful of the present trend as loss of nerve. Another third express their sympathies for religion, variously defined, but are not in sympathy with the present revival. A few are critical without making their own predilections clear. Only three align themselves positively with Christianity. Paul Tillich, though a Christian, consistently expresses himself in purely religious terminology. Practically all of them are resentful of any pragmatic defense of religion as a saver of civilization or bearer of culture.

It is most significant that it occurred neither to the editors nor to the contributors to make a distinction between the religious and the Christian. The assertion that Jesus, far from being the founder of a religion, put an end to religion would meet with little understanding. In this the *"Zeitgeist"* is revealed. It is at the same time a tremendous indictment of the church. The apologetic task of the church would appear to lie in a greater appreciation of the universally religious while at the same time distinguishing it clearly from the Christian.

Philadelphia MARTIN HEINECKEN

Let's Be Generous

Philanthropy in America. By Edward C. Jenkins. Association Press. 183 pages. $3.75.

The author chose "Philanthropy" for his title because he felt that the word dug more deeply into the well-springs of benevolence than the word charity. He gives religious meaning to this by the statement that "Religion has been the seed plot in which grew nearly all the organizations included in philanthropy." He has reference to churches, social agencies, universities, colleges, hospitals and museums.

Because philanthropy was not generous enough or perhaps challenged enough to meet great needs of people, the government stepped in with taxation to take up the slack. This should be a grave challenge to stewardship and a reproof to those who decry high taxation. The author points out that in spite of the fact that federal legislation favors contributions, yet the "major threat to philanthropy is the gigantic cost of government." He says the "motive for voluntary giving was weakened by the acceptance of the State as the Permanent Grand Almoner!"

In brief compass the author shows in what

atmosphere philanthropy thrives. He gives good serious reading for board members and executives in their relationship to each other and to their client and constituency; shows good insight in the whole problem of giving; and finally, gives some predictions for the future. He warns that recipients of philanthropy must provide top-flight personnel by careful selection and by educational provision, and urges the revivification of the "other than gain for myself" motive.

He predicts ever-widening co-operative plans "for raising the funds needed by privately controlled social services."

He finally states "philanthropy will have to revive and clarify its dynamic sense of a Mission. Nothing less than a philosophy of philanthropy will serve the purpose or meet the challenge." CARL FUTCHS

Jersey City, N. J.

Meditation

Friends of God. By Costen J. Harrell. Abingdon-Cokesbury. 158 pages. $1.25.

The vital devotions which comprise this volume are as grains of gold in the sand bars of modern thought. Bishop Harrell sets forth in simple language his experiential knowledge derived from a daily walking with the Saviour.

The exposition of the brief passage of Scripture is thoughtful and relevant to our daily tasks. The messages contained in them will suggest such things as will enable every reader to find more joy in the road of the common day. There are meditations that will aid in the undergirding of life for the days of strain; there are messages from Scripture that will give life new meaning.

Bound in a pocket-size edition, the volume can be always available when periods of refreshment are needed.

Chicago CLYDE G. STEELE

Memories

That Old Time Religion. By Archie Robertson. Houghton Mifflin Co. 282 pages. $3.

With "revivalism" again appearing on the American scene, this book by Archie Robertson assumes an interesting importance. It is a very readable book, abounding in anecdote and personal experience, which even a casual student of the history of religion in America will enjoy.

"The old time religion," as interpreted by the author, is a personal relationship between the individual and his God and flourishes best in an atmosphere of complete religious and political freedom. Although Lutheranism is mentioned several times, major emphasis is on other denominations, principally Baptist, which is the author's background.

Layman and pastor alike will find this book of interest. It can hardly be called a source book of sermonic material but as periphery reading on a long winter night, it would be all one could ask.

Denver, Colo. LYLE CHARLES BURNS

Syrian Poet

Kahlil Gibran, a Biography. By Mikhail Naimy. Philosophical Library. 267 pages. $3.75.

Kahlil Gibran came to Boston as an immigrant boy from Lebanon and before his death in 1931 had gained considerable acclaim in New York as a poet-mystic and artist. Admirers of Gibran pressed his close friend and countryman, Naimy, for this book, which was written in Arabic.

Naimy tells Gibran's story in a series of episodes from the poet's life, each one representative of a phase of his career. Although described with a novelist's flair for drama and detail, the episodes seem disconnected. They are interspersed with rambling passages flavored with Oriental fatalism.

The author quotes sufficiently from Gibran's books to give an idea of his thought, which was characterized by a belief in the underlying unity of all life. This was the theme of the aphoristic prose-poems in *The Prophet*, the unity of each self with every other self. To realize this unity was to approach God, the All-Self.

If one is interested in Gibran and the circumstances that formed his views this book gives an enlightening, though hardly a masterful picture. FRANCES SWARBRICK

Anna, Illinois

OVERSEAS

SWEDEN: Karlstad. Jan. 15.—I WELCOMED THE New Year high up in the Norwegian mountains overshadowing Oslo, where I was invited to speak to a high-school youth conference.

The conference which numbered about 50 boys and girls, was arranged by the Student Christian Movement of Norway. Norway has two such movements. One is called *Forbundet*, affiliated with the World's Student Christian Federation. The other is *Laget*, affiliated with the Intervarsity Student Fellowship. *Laget*, which is more pietistic and confessionally conservative (Lutheran) than *Forbundet*, was created in 1924 as a protest against the theology of *Forbundet*.

The conference in which I took part was arranged by *Forbundet*. I found much of the Oxford Group Movement spirit there. From 1935 on *Forbundet* has been profoundly influenced by this movement, and now new influences are coming from the Moral Rearmament Center at Caux in Switzerland. One of the older girls at the conference had just returned from Caux.

The general secretary of *Forbundet*, Pastor Svein Hanssen-Bauer, has also been an Oxford Group man, but is now trying to lead his association into a deeper Lutheran theology without passing into the rigid conservatism of *Laget*. In 1948-49 Hanssen-Bauer studied theology with Richard Niebuhr at Yale.

From the conference I went to *Skrimhytta*, a chalet three or four hours' travel from Oslo, owned by *Forbundet*. Deep snow sometimes completely buried the houses, making fairyland of the forest. Skiing is a wonderful recreation. Go to Skrimhytta, when you come to Norway, either to ski in the winter, or to walk in the mountains in the summer! In July 1951 the World's Student Christian Federation will arrange an international student study conference there.

OSLO LOOKED DIRTY when we came there from the snowwhite mountains. But we had many friends, and Swedes never have any difficulties in feeling at home in Norway, in spite of the fact that the foreign policies of the countries differ. As a member of the Atlantic Pact, Norway expected the visit of General Eisenhower in a couple of days. In its middle position, Sweden is visited neither by American leaders, like Norway, nor by Russian leaders, like Finland.

It was interesting to look into the Egede Institute in Oslo. Its leader, Mr. Olav Myklebust, is an assistant professor of the *Menighetsfakultet*, a seminary erected as confessionally Lutheran over against liberal tendencies in the theological faculty of the Olso University. The two faculties now serve as two seminaries with more co-operation than rivalry between one another. Mr. Myklebust leads his Institute in an ecumenical spirit, supported by various trends in the church.

The Egede Institute, founded in 1946, has its name from the Norwegian missionary to Greenland in the 18th century, Hans Egede. It edits a missionary journal, arranges missionary lectures, furthers missionary researches, has founded a mission library, and tries in every way to further interest in foreign missions.

The funds for the institute were collected in the last years of World War II. Then people had money but very little to buy. Now money has become scarce and food and clothing expensive, and Mr. Myklebust has to fight against severe financial difficulties to keep his institute going.

THERE ARE a great number of societies in Norway supporting missionaries. The interest has been directed mainly to Madagascar and to China, but there are also Norwegian missionaries in India and Africa. In 1948 the various organizations inside and outside the Church of Norway reported 749 missionaries. Of these the Lutheran organizations inside the church sent 449 . . . Methodists, Baptists, Pentecostalists 176 . . . other organizations 124.

In Sweden the statistics of 1949 reported 1,421 missionaries to various parts of the world. Of these the Church of Sweden sent

203, various organizations inside or outside the church the rest. More than 12 million Kronor (about $2.5 million) were received as voluntary gifts for foreign missions.

In 1949 mission leaders of Sweden, Norway, Denmark, and Finland together edited a *History of Nordic Missions* (*Nordisk Missionshistoria*). The study of this highly informative volume reveals how, during the last few centuries, through incredible hardships and with small resources, humanly unimportant people have performed miracles in America, Asia, Africa, believing only that they went on God's command.

A good number of the many Scandinavian missions organizations came into life through influences from America at the end of the 19th century. Now the time has come not to create new societies but to co-ordinate the enterprizes, to create greater strength through unification.

There are national councils of missions trying to co-ordinate the missionary enterprizes, and there is a Nordic missionary council with the same purpose. But every organization has its specific character, its own history, loved by its constituency. You know something of the problems of unification of Lutheranism in America!

—STEN RODHE

DENMARK: Copenhagen, Jan. 23.—KING FREDERIK and Queen Ingrid, accompanied by other members of the Danish royal family, attended the solemn reconsecration of the Lutheran Cathedral of Our Lady in Haderslev, South Jutland. The cathedral had been closed for 10 years while extensive restoration work was carried out.

The consecration rites were performed by Bishop C. W. Noack of Haderslev in the presence of 135 other ecclesiastics who marched in solemn procession to the church. The congregation of 1,200 persons joined in singing a special consecration hymn.

Built on a gigantic sandbank in the middle of the town, the cathedral is the third to be built on the same site, the original structure dating back to the 15th century. Among its treasures is a 14th-century crucifix long preserved in the Copenhagen museum.

—RELIGIOUS NEWS SERVICE

LETTERS TO THE EDITOR

Wars always

SIR:

Your "Conclusion" of Jan. 3 was very interesting, but is there anything in the Bible which is a basis for hoping that the time will ever come when "At last the collective will of all the nations shall have imposed an enduring peace on earth"? Do not the teachings of Jesus and the book of Revelation show that wars will continue until our Saviour comes again to reign?

Middletown, Pa. MYRA M. LAVERTY

We cannot expect true peace and good will among all men as long as we are the kind of people we are. But war as a solution of international problems has become so horribly expensive in everything that is precious to us that the nations will be forced to find some way to end it. This might be achieved either by one nation conquering all the rest, or by establishment of international restraint through such an organization as the United Nations.

No deduction

SIR:

In THE LUTHERAN of Jan. 3 ("It's Time to Think About Income Taxes") you refer to the deductibility of contributions as a gift of a business in arriving at adjusted gross income, and the claiming of a 10 per cent deduction on the individual tax return in addition. In other words, this is receiving benefit of the contributions deduction twice.

I believe if you will check this carefully you will find that it is not possible to claim a contribution as a business deduction on the return of an individual or partnership. Corporations may claim contributions to organized charities and the like as business expenses in an amount not to exceed 5 per cent of the net income computed before such deduction. GUY G. KIDWELL

Hagerstown, Md.

NEWS IN THE CHURCHES

CALIFORNIA

Christian Day School Started

ANOTHER Christian Day School has been started in synod—this one, established by St. Paul's Church, Honolulu, opened with a kindergarten and three grades, boasts enrollment of 33 youngsters.

The only other day school in synod territory is the one at First Church, Los Angeles, where enrollment is 80, and five teachers (*see cut on page 43*).

MEMBERS of Calvary Church, Azusa, are worshiping in a transformed storeroom. Dr. Howard A. Anspach is pastor.

WHEN MEMBERS of Lakewood Church recently dedicated their new building, they expressed thanks to Trinity Church, Long Beach, which had contributed funds for a new organ. ALBERT B. SCHWERTZ

ILLINOIS

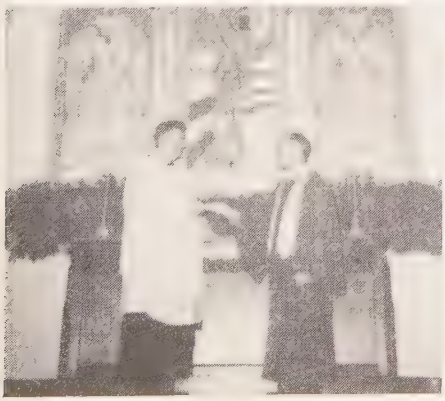
Building Programs Front and Center

CHICAGO—Our Saviour's Church, Riverdale, has begun construction on a two-story addition to its present church structure. Contracts totaling $67,500 have been let to provide Sunday school classrooms, offices, youth recreation rooms, and kitchen. The nave will be enlarged to seat 450 persons. Remodeling of the present structure is included in the program. Dr. Armin G. Weng, president of Chicago Seminary, was speaker at the cornerstone laying.

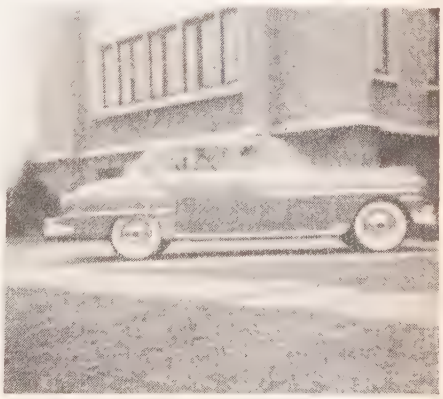
At Holy Trinity Church, Elgin, groundbreaking ceremonies for a new $150,000 Christian education building were held recently. Accommodations for the nursery, beginners, primary and junior departments of the Sunday school, together with a chapel, offices, kitchen and stage, will be provided. Construction will be completed in late spring.

A WEEK-LONG dedicatory program brought to a close the church-building project for St. Paul's Church, Metropolis. The building, considered one of the most beautiful in Southern Illinois, cost $75,000, valued in excess of $100,000. The men of the church donated approximately 1,000 hours of labor. The structure, built of buff brick trimmed with Indiana limestone, is Gothic, will seat 400 persons with overflow provision for an additional 100. Participating were: Dr. Harmon J. McGuire, president [Turn to page 38]

Interruption results . . .



. . . . in a new car



Layman Theodore Schroeder (right above) interrupted a recent service at Redeemer Church, Toledo, Ohio, to "make an announcement" (i.e., pay tribute to the pastor's eight years of service to the congregation). He climaxed his remarks by handing the pastor a check for $1,025 to be applied toward a new car which was soon parked in front of the parsonage (right)

PEOPLE

First Ordinand

The new New Jersey Synod's first ordinand is the Rev. Donald Bruce Beal, ordained in his home church, Grace, Trenton, Jan. 19. He has accepted a call to Advent Church, Cliffside Park, N. J. (*see New Jersey news, page 39*).

Pastor Beal is a graduate of Gettysburg College (1947), and Gettysburg Seminary (1950).

Publicity Director

Gordon C. Lund, part-time seminarian at Hamma Divinity School, and former editor of Texas Christian University's news service, has been named director of publicity for Wittenberg College.

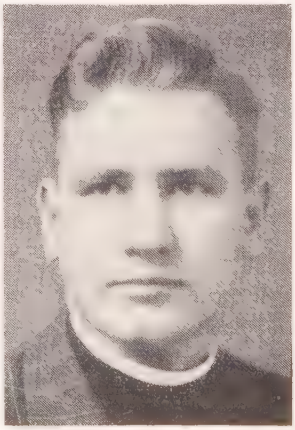
A native Nebraskan, Lund assumes his new duties this week, succeeding Carroll Thompson, who accepted the post of editor for the Lutheran Laymen's Movement in New York City.

A graduate of Midland College, Lund was his alma mater's publicity director following graduation, later became assistant director of the news bureau in Illinois Institute of Technology, Chicago. He headed TCU's publicity department 1948-50.

WITTENBERG'S PUBLICITY
. . . Director Lund

Two Dozen Years

In the 24 years that Sister Georgia Bushman has served



JERSEY'S FIRST
. . . Ordinand Beal

Germantown's (Pa.) Trinity Church, she has made over 17,500 calls. Perhaps that's why members of the congregation boast that "Sister Georgia knows the correct address of every member!"

As she began her 25th year as parish deaconess, Trinity Church arranged an appropriate "thank you" for almost a quarter century of service: a large window in the nave, *The Crucifixion Window*, by D'Ascenzo.

TRINITY'S DEACONESS
. . . Sister Georgia

Laymen in charge of the recognition window had little trouble collecting the necessary $3,500; the fund was over the top weeks ahead of schedule.

The years of planning and conducting weekday school and leadership training classes, the hours spent in contacting prospective members for three pastors (Frank Clutz, Harry Baughman and Edward Horn), thousands of calls on sick, aged and shut-ins had not gone unnoticed by the congregation.

Said one member of Trinity's church council, "Sister Georgia has for 25 years represented Trinity to more than one generation. She has worn herself out serving the Master as our parish worker . . . very few ever knew the extent of her full service."

→

RECOGNITION
. . . for services rendered

Briefly Speaking

A young catechuman was called on by her pastor to identify the Trinity. The word "Father" was stated at once, followed quickly by the second, "Son," but there was some hesitation at that point. After a few moments of puzzled silence, the little girl answered quite respectfully, "I know there's a third, but I can't think of the gentleman's name!"

Pastor Dwight L. Miley and members of First Church, San Francisco, Calif., insist that "things at First Church are not really as tough as the report of our recent councilmanic election might indicate." Along with laymen named Kammuller and Nelson, the congregation elected Sass, Schlapp and Slaugh!

Indiana's Lutheran (Missouri Synod) Governor Henry Schricker had some advice for a Latvian DP recently. Sent a donation of $23 by several displaced persons for an anti-communist fund, the governor promptly sent the sum back with the note: "Give it to the churches! Christianity, not money, is the proper weapon to fight Communism!"

Columbia University Press's "Pleasures of Publishing" reports an interesting sidelight on the Notre Dame football squad. The Fighting Irish were aboard a train en route to a big game when a player approached an assistant coach with "Coach, is there a chaplain aboard with us?" The coach, busy diagramming plays, looked up and shot back a practical question: "You want a defensive or offensive chaplain?"

Wittenberg College joins Baldwin-Wallace College in maintaining an interest in the new field house to be built soon in Allentown, Pa., for Muhlenberg College. When news was announced (THE LUTHERAN, *Jan. 3*) that the new Muhlenberg addition would be almost a carbon copy of the gymnasium at Baldwin Wallace, Wittenberg officials discovered that construction supervisor of the BW structure was Louis Fitch, now business manager of the ULCA's college at Springfield, O.

A Norfolk (Va.) pastor was preaching on the subject of Overcoming Fear one Sunday night last month when lightning struck the belfry, started a small blaze in the tower. Services continued for 25 minutes, the congregation sitting calmly through the severe thunderstorm and the ensuing clamor of fire sirens and firemen shouting directives.

He moves out . . . *. . . they move in*

The pastor moved out, and the congregation moved in at Oneonta, New York. When Pastor and Mrs. George H. Thompson received the keys for a newly purchased parsonage from Atonement Church's lay-president Sherman Decker and his wife, the congregation wasted no time in converting the former one into a parish hall. Hartwick President Henry Arnold, whose students will profit from the expansion, is next to Pastor Thompson on the porch after the dedication

[Continued from page 35]

of synod; Pastors M. Luther Beiswanger, Vernon Kotter, Glenn G. Gilbert, Melanchthon P. Paetznick, and Gilbert A. Saathoff.

RECENTLY COMPLETED for St. James' Church, Vandalia, was an $18,000 parsonage. Actual cost was only $13,000. Savings were effected by using materials from the previous parsonage and purchase of new materials at cost.

TWO BOY SCOUTS from St. Paul's Church, Dixon, have received the *Pro Deo et Patria* award, the first ones to receive the awards in their scouting district. They are: Don Eberly and Melvin Grobe.

GLENN G. GILBERT

KANSAS

Mission at Prairie Village Started

FAITH CHURCH, Prairie Village, was organized Dec. 7. Ninety-nine adult members and 50 children were received by baptism, confirmation and letters of transfer. Faith Church has a fully equipped Sunday school, with nursery school maintained during church services. The Rev. W. F. Most, former pastor of Luther Memorial Church, Omaha, was called Dec. 10 as first pastor. The mission is only four months old.

NEW IMPROVEMENTS are planned for Camp Wa-Shun-Ga with work expected to begin in the spring, to include improvements to the swimming pool and construction of a concrete recreation area. Fees for 1951 will show no increase.

THE REV. GEORGE R. WHITTECAR, pastor for nearly 12 years of First Church, Tulsa, has resigned to accept a call to St. James' Church, Concord, N. C., Feb. 1. A native of Peabody, Kan., his first parish was in Beloit, Kan. He served Kansas Synod as president during 1943 and 1944; since then he's served on the committee of stewardship and benevolence.

THE REV. LEO S. LAFONTAINE was installed pastor of St. Luke's Church, Ft. Smith, Arkansas, by the Rev. Calvin J. Naugle. He was formerly a missionary serving in Puerto Rico and the Virgin Islands.

T. BENTON PEERY

MARYLAND

Huge Preaching Mission Planned

HAGERSTOWN—The Annual Preaching Mission, sponsored by the Washington County Council of Churches the week of April 5, will feature addresses by Dr. Edward H. Pruden, pastor of First Baptist Church, Washington; Dr. John A. Mackay, president of Princeton Theological Seminary; Dr. Franklin Clark Fry, president of the ULCA; and Dr. Albert Shirkey, pastor of Mt. Vernon Place Methodist Church, Washington.

WESTERN CONFERENCE missionary societies met in St. John's Church, Hagerstown, to study the book *Near East Panorama* under direction of Dr. J. Roy Strock, missionary to India.

The Rev. William Yingling will be ordained March 4 in Baltimore and installed as pastor of the Lovettsville (Va.) parish March 11 by Pastors Howard H. Ritterpusch, Charles J. Hines, J. Frank Fife, and Roland W. Renkel.

THE REV. L. BOYD HAMM will be installed Feb. 18 as pastor of St. John's Church, Hagerstown, by Dr. J. Edward Harms whom he succeeds, and Synod President J. Frank Fife.

DR. HARRY F. BAUGHMAN, Gettysburg Seminary, will address a community Ash Wednesday service in Grace Church, Westminster.

THE REV. RICHARD SHANEBROOK was installed Feb. 4 as pastor of Immanuel Church, Manchester, by President Fife and Pastor Morris G. Zumbrun, Jefferson Parish, and former Pastor L. H. Rehmeyer.

The Pre-Lenten Retreat of the synod was held in Evangelical Church, Frederick, Feb. 5. "Recent Developments in New Testament Studies" was the subject presented by Dr. Jacob M. Myers, Gettysburg Seminary. The Rev. Victor Gold, graduate student at Johns Hopkins, spoke on "The Concept of Loyalty in the Old Testament."

THE MEN'S CLUB of Evangelical Lutheran Church, Frederick, had the president of synod as Ladies' Night guest speaker.

WILSON P. ARD

NEBRASKA

Mission Adopts Name of St. John's

THE NEW CONGREGATION at Alliance has adopted the name *St. John's United Evangelical Lutheran Church*. The organizational service was held Dec. 10. The Rev. T. J. C. Schuldt, president of synod, preached the sermon.

Adult members received at this service by Pastor Vernon Jacobs are: adult baptism, 1; confirmation, 14; profession of faith, 41; transfer, 24; total, 80. Total baptized membership on date of organizational service, 114; families, 39; Sunday school pupils, 36.

THE REV. J. E. MESSER has resigned at South Sioux City and accepted the call to St. Paul's Church, Falls City. He will take up his duties there Feb. 1.

PASTOR C. M. ALEXANDER, Hillsdale, Mich., has accepted the call to St. Luke's Church, Emerson, and was to be on the field about the middle of January.

THE NEW CHURCH at Bellevue is about completed. Dedication is set for early February.

PASTOR RALPH E. RANGELER of Beatrice has been appointed editor of the Nebraska Synod *Lutheran*. This appointment, by authority of the ex-committee, is effective at least until the meeting of synod. Reason for the appointment, according to President Schuldt who has edited the paper as former presidents have done, "It is just simply impossible for me to give the synod proper attention at the right times."

PAUL WIEGMAN

NEW JERSEY

Conference Pastors Busy . . . Moving

JERSEY CITY—News in the northern area of the New Jersey Synod at the turn of the year deals mostly with the coming and going of pastors—three installations, two calls accepted, and one resignation.

The first installation was that of the Rev. Walter R. Morten at St. Mark's Church, Hackensack, on Jan. 28 by Dr. Edwin Knudten, synod president, and the Rev.

St. John's Church in Alliance, Nebraska, Pastor Vernon Jacobs, and Nebraska Synod President T. J. C. Schuldt combined talents in the congregation's recent organizational service. Thirty-nine families, 80 confirmed members, 114 baptized members—and that's only the beginning!

Albert P. Stauderman, conference president.

On Feb. 11 the Rev. Arthur G. Posselt will be installed at St. Matthew's Church, Jersey City, and on Feb. 25 the Rev. William H. Niebanck will become pastor of St. John's Church, Rutherford.

The first pastor to be ordained by the New Jersey Synod, the Rev. Donald Bruce Beal, has accepted a call to Advent Church, Cliffside Park. He took up his duties there immediately after ordination at his home church, Grace, Trenton, on Jan. 19. The other vacancy filled was that of Bethany Church, Belleville, when the congregation called the Rev. T. Painter Hanson, pastor of Grace Church, Easton, Md.

> The resignation announced was that of the Rev. Albert P. Stauderman, conference president and pastor of St. Paul's Church, Teaneck, since 1935, who leaves April 1 to become an editor for the Board of Publication in Philadelphia.

New gowns were worn for the first time by the chancel choir of Holy Trinity Church, Leonia.

Although many congregations in this area are gathering building funds or planning new construction, increased costs and uncertain building conditions are preventing them from proceeding with actual construction. An $80,000 parish house at St. John's Church, Passaic, is the only major construction now in progress. Preliminary plans are being made by St. John's Church, Jersey City, and St. Paul's Church, Teaneck, for the building of large new churches as soon as conditions permit. The Teaneck plans call for a Dutch colonial type structure seating about 500.

Spring convention of the Northern Conference will be held April 17.

Good Shepherd Church, Glen Rock, dedicated its parsonage on Jan. 21. The house has a large basement room used for congregational activities. Worship services will still be held in rented quarters until this fast-growing young mission can build a chapel.

St. Mark's Church, Hackensack, was benefited by the will of Miss Ann Dombrofski, who left to the church her house and its contents. The congregation will sell the property. ALBERT P. STAUDERMAN

NEW YORK

Visitation Plans Are Completed

NEW YORK CITY—Protestants in New York are ready for the second annual program of Visitation-Evangelism sponsored by the Protestant Council. In Brooklyn 75 congregations are co-operating (35 of them are Lutherans of various National Lutheran Council Churches). In preparation for the campaign, Brooklyn Lutherans had a special rally on Jan. 14 at Bethlehem (Augustana) Church. Dr. Carl C. Rasmussen, professor at Gettysburg Seminary, was speaker. Dr. William F. Sunday is chairman for the effort.

Trained visitors will meet at dinner in a centrally located church in each of the 10 districts for four nights beginning Jan. 22. Among national leaders coming in to give instructions is the Rev. Royal E. Lesher, secretary of evangelism for the ULCA.

Lutheran Welfare Council of the city reports that it has helped to resettle more than 2,600 DPs, mostly Estonians and Latvians in and around New York. The Council also expects that by the end of 1952 over 7,000 Lutherans of these backgrounds will be living in the Metropolitan area.

AT THE END of 1950 Dr. Harold S. Miller ended 20 years' service on the Board of Social Missions of the ULCA (almost four years as its president). He had served as secretary of the board for six years previously. Dr. Miller has been pastor of Incarnation Church, Brooklyn, for 33 years, his only charge.

Lutheran World Action in the Long Island Conference was helped greatly by Redeemer Church, Brooklyn, whose quota of some $1,000 reached $4,670. Dr. Herbert T. Weiskotten made a special plea in December which stimulated extra effort. They led the synod in this effort.

PASTORS' INSTITUTES were conducted by Philadelphia Seminary in St. Peter's Church, Manhattan, Jan. 15-17 with Faculty Members Charles M. Cooper, John W. Doberstein, and George R. Seltzer lecturing.

NATURALLY!

story of the week

FRIENDS of Pastor William Coley Roeger kept telling him "not to miss seeing the new ULCA stewardship film, 'For Good or Evil.' " Literature and promotion materials arriving in the St. James' (Chalfont, Pa.) parsonage mailbox maintained the same thing.

Deciding that the entire congregation should see it at the next opportunity, Pastor Roeger booked the film for the mid-January annual congregational meeting.

Never having seen the film, the clergyman didn't know details of the story. He was unaware that one part of the plot dealt with argument between the pastor and principal layman of the story on the merits of building a new parish house.

CAME the night of the congregational meeting. The hour was growing late; the film was yet to be shown. Yet one item of business remained: the congregation was being asked by St. James' Church council to accept plans drawn up by a local architect for a proposed parish house and to appoint a committee to raise funds.

Argument, differences of opinion, and no little discussion followed. Finally the vice president of council proposed a recess while the film was shown.

"Let us remember all the arguments presented, pro and con, while we watch this moving picture. Perhaps by leaving the problem for a short while, we can attack it again with a fresher viewpoint!"

His proposal was accepted; the lights were dimmed, the projector began grinding.

Before long, members of St. James' began realizing the plot had a definite message for them. There were even gasps of surprise when the film's characters began discussing . . . (of all things!) the building of a new parish house!

THE MOVIE over, there was little debate. The question was put; the proposals, approved!

LUTHERAN STUDENTS had their monthly rally at St. Luke's Church, Manhattan, Jan. 7 with the Rev. George F. Harkins speaking on "The Responsibilities of the Christian: For His Community."

THE REV. WALTER E. BOCK resigned as pastor of Grace and St. Paul's Church, Manhattan, to accept a call to Zion Church, Cobleskill. The Rev. Wilfried Tappert succeeds him as president of the New York Conference until the fall meeting.

MR. AND MRS. KARL WEISS, missionaries to Liberia, on furlough, are speaking to many congregations and societies in conference. They are natives of Long Island; Mrs. Weiss is the daughter of Pastor and Mrs. Albert Zetzer, Bay Shore.

BROOKLYN DISTRICT Luther League held their annual missionary rally on Jan. 28 at St. Philip's Church. OLIVER W. POWERS

ST. PAUL'S

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United Lutheran Church of the Epiphany
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Services: 11:00 A. M.
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Away Down South
In the Heart of Miami
Holy Trinity
Lutheran Church
200 S. W. Eighth Avenue, Miami, Florida
CHARLES J. HARRIS, Pastor
The Service 11:00 A.M.
"*. . . where sin and pain find healing*"

NORTH CAROLINA

Tarheels Give $46,600 for LWA

IT'S GOOD NEWS in North Carolina! It's good news for the ULCA! LWA went over the top in North Carolina! Latest report on Lutheran World Action receipts, according to the synodical office, was that synod contributions had gone over the top with a total of $46,607.36!

TARHEELS, and Lenoir Rhyne College particularly, were pleased and inspired when Dr. Voigt R. Cromer, Lenoir Rhyne president, conducted the service and preached the sermon on the CBS *Church of the Air*, Jan. 28 over WBT, Charlotte. His subject was "The Supreme Discovery." Music was by 16 members of the Lenoir Rhyne College a cappella choir under the direction of Prof. Kenneth B. Lee with Miss Helen Stahler at the organ.

IN WHAT WAS TERMED "one of the greatest meetings of Lutheran laymen in North Carolina," 40 men met at the Barringer Hotel in Charlotte, as dinner guests of A. W. Fisher, director of the Brotherhood's Loan and Gift Fund.

> The meeting called together synodical and district officers of the Brotherhood, and district Loan and Gift Fund committeemen for the purpose of setting in motion aggressive plans for emphasizing the Loan and Gift Fund to each local Brotherhood during 1951. The recent state convention opened a new era in Brotherhood Home Mission work by raising the ceiling of the Loan Fund from $100,000 to $200,000 and by setting a $50,000 goal for the fund during 1951.

HEARTS WERE SADDENED during the holidays by news of the loss sustained by Pastor and Mrs. F. M. Speagle and the Watauga parish in the burning of their parsonage. Pastor and Mrs. Speagle were away visiting

Why shouldn't they be happy? This Christian Day School of First Church, Los Angeles, is now in its fourth year. Eighty youngsters attend classes from kindergarten to sixth grade

friends when the fire occurred. With the exception of a little living- and dining-room furniture and the clothing they had with them, the Speagles lost everything.

MRS. LINEBERGER, president of the North Carolina State Society, reports that she has mailed a check for $964.21 from the women of North Carolina for the "Mutterdienst" appeal, well over the $700 quota.

STUDENTS at Lenoir Rhyne College have taken over the responsibility of editing the State League paper *Edmilise*. Jeff Norris, Jr., and Paul Conrad are the editors. Paul Conrad serves as editor of the Luther League page in the *North Carolina Lutheran*.

LUTHERIDGE DIRECTOR J. Lewis Thornburg is outlining plans for the summer program, beginning June 17. Two camps of one-week duration for juniors, intermediates, and seniors will be held.

REPORTS from Synodical President F. L. Conrad's office indicate there are five mission churches now under construction in North Carolina. They are New Bern, St. Andrew's; Taylorsville, Reformation; Salisbury, Messiah; Chapel Hill, Holy Trinity; Brevard; a sixth church, St. David's, Kannapolis, was recently completed.

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PENNSYLVANIA

Zion Church Welcomes DP Pastor

HARRISBURG—"Ministry to displaced persons" is now supplemented by a "ministry by a displaced pastor" at Zion Church, Harrisburg. When a call came from the Board of Social Missions inquiring if the congregation would afford an opportunity for a Lutheran pastor, originally from Latvia, to learn more about the work of the Lutheran Church in the U.S. by serving in a congregation, Zion congregation readily consented.

Consequently Zion Church is now interested not only in the displaced persons sponsored by the congregation but is receiving a ministry from the Rev. Paul Jauzemis, of Riga, Latvia, who spent his past six years in Sweden. The Jauzemis family includes the pastor, his wife Marta, and three daughters.

Messiah Church will be host to the annual meeting of the United Churches of Greater Harrisburg and Dauphin County Feb. 1. Featured on the program will be an address by Methodist Bishop Alexander P. Shaw.

A PRE-LENTEN RETREAT of the West Pennsylvania Conference will be held at Gettysburg Seminary. Participating will be Dr. W. R. Sammel and Dr. Carl C. Rasmussen.

DR. PAUL C. EMPIE, director of Lutheran World Action, addressed conference and district LWA directors at Zion Church, Jan. 1. Asked what would happen to LWA if there is an outbreak of war in Europe Dr. Empie replied, "We are planning for 1951 on the assumption that God will leave doors open."

CHRIST CHURCH, Bellgrove, recently celebrated the 100th anniversary of the congregation. Dr. Dwight F. Putman and Pastor Frederick Sternat spoke.

THE LUTHERAN MINISTERIAL ASSOCIATION of Greater Harrisburg sponsored a Lutheran World Action service in Zion Church, Harrisburg, with the Rev. Fredrik Schiotz, director of missions for the National Lutheran Council, as guest speaker Jan. 7.

The Executive Board of synod implemented the exchange of synodical monthly publications with the Pennsylvania Ministerium. One copy of "The Ministerium at Work" will be enclosed with the "Central Observer" packet mailed to pastors at the beginning of every month. The Ministerium will likewise include a copy of the "Central Observer" with the mailing of "The Ministerium at Work."

M. L. GROSSMAN, superintendent of the Tressler Home for Children, has been appointed representative of synod to the Pennsylvania Lutheran Welfare Council, which will correlate Lutheran welfare activities.

THE PRE-LENTEN RETREAT of the Lancaster Conference of the Ministerium of Pennsylvania was held jointly with the Harrisburg District of the Central Pennsylvania Synod at St. Michael's Church, Harrisburg, Jan. 29.

GEORGE E. WHETSTONE

Home Missions to Get Emphasis

PITTSBURGH—Home Missions will be stressed in all congregations of synod this month. The accomplishments of the past will be stated and the needs for the year presented. The synodical board is planning to enter three new fields during the year. One will be the East 38th St. district of Erie. Here six lots have already been purchased. Two more districts in the Pittsburgh area are contemplated. It is imperative that seven missions build churches this year.

The services of the F. W. Dodge Corporation have been secured to give first-hand notice of new families arriving or moving in the Pittsburgh area. The synodical office is the clearing house from which names and addresses of newcomers are sent to the pastor in that vicinity. Each day 10 to 15 names of new people are being sent out to the various pastors, who have been reporting good results by getting in on the ground floor with their visitations.

"BETHANY'S BOOSTERS" is the organization in Bethany Church, New Castle, carrying through the program of Evangelism. Prospects will be divided into three groups: "Probable," "Possible," and "Perhaps." Nearly 300 names have been gathered for the Prospect List.

EXPLORER POST 313, Boy Scouts of America, sponsored by First Church, Duquesne, received special citation for meritorious accomplishments in scouting recently.

THIRTY-NINE PAIRS of mittens on a mitten tree were collected by the nursery and beginners' department of St. Paul's Church, Sewickley, and sent to the Colony of Mercy, Kumamoto, Japan.

A $1,000 GIFT from Mr. and Mrs. C. W. Carbeau of Ellwood City was received by Good Hope Church, North Lima, Ohio, in memory of their eldest son, killed in World War II. The gift will purchase a pulpit and lectern for the proposed new church.

A "KICK OFF" meeting for Lutheran World Action for 1951 was held in Pittsburgh during January. Drs. Paul Empie and Frank Brown presented the plans for the year. New synodical director is Karl Kniseley, Latrobe.

The salary of the parish missionary in India was increased to $1,800 by the sponsoring congregation, First Church, Warren, Pa.

A TOWNSHIP-WIDE CAROLING PROGRAM sponsored by the churches of Penn Hills netted $103, used to send CARE packages

16. And he withdrew himself into the wilderness and prayed.

for Lent

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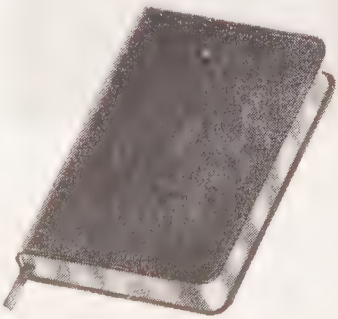

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overseas. The congregation is paying traveling expenses for Mr. Peteris Doms, coming from a DP camp in Europe.

THE CHILDREN of the Church dedicatory service for the United Lutheran Church will be held in First Church, Pittsburgh. Mrs. Erwin Deuber, secretary of the synodical Children of the Church, reports a representative of every board of the church to which the children contribute their offering will be present to accept their gifts.

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PENNSYLVANIA

Hershey Named LLM Area Chairman

YORK—W. S. K. Hershey, York layman, has been elected area chairman for the Lutheran Laymen's Movement for Stewardship in the ULCA.

THE REV. WILLIAM C. DAY, Red Lion, recently observed his 20th anniversary as pastor of the Red Lion congregation.

LUTHER MEMORIAL CHURCH has called Seminarian George E. Stauffer as first pastor of this new ULCA mission in York.

THE REV. RICHARD S. SHANEBROOK, Spring Grove, moved to Manchester, Md. Immanuel Church . . . THE REV. ROBERT STERNAT has been called from Moxham Church, Johnstown, to Upper Bermudian . . . THE REV. H. G. STUEMPFLE, JR., St. Matthew's Church, York, has been called to the Church of Our Saviour, Baltimore . . . THE REV. GEORGE W. WILT has been called from New Holland to Zion Church.

CHRIST CHURCH, Bendersville, made improvements costing $2,500.

ST. PAUL'S CHURCH, McSherrystown, has made provision for a meeting place for young married couples . . . MEMORIAL CHURCH, Shippensburg, recently observed its 175th anniversary.

THREE HANOVER Lutherans gave money through their wills to various Lutheran organizations: Edward A. Michael, to St. Mark's Church, $543, Tressler Orphans' Home, $158; and J. Calvin Wentz, St. Matthew's Church, Tressler Orphans' Home and the ULCA Board of American Missions $1,675 each. From the estate of Mrs. Alverta M. Clark, St. Paul's Church received $450.

PAUL LEVI FOULK

WISCONSIN

Brochure Shows Synodical Growth

WHEN THE Stewardship Committee of synod published the 60th anniversary brochure, *Thank God*, certain figures were driven home to the constituent church members. In 1891 the synod had 343 members;

30 years later, 25,000; today, nearly 100,000 baptized members. A year ago synod gave $600,000 to benevolences.

THE MISSION at Fox Point, Milwaukee, dedicated a new building Jan. 21.

HOLY TRINITY CHURCH, Superior, recently helped fill a car of used clothing for Lutheran World Relief.

PASTOR GEORGE GERBERDING, Menominee, Mich., expects to dedicate the new $55,000 Emmanuel Church building Feb. 18.

THE LENTEN RETREAT of the Wisconsin Conference was held at Fox Point Church. Prof. T. A. Kantonen and Pastor C. H. Zeidler were speakers.

If a permit can be secured, Pentecost Church, Milwaukee, will proceed with an enlargement program of their present building.

DR. PAUL BISHOP, president of synod, dedicated Fellowship Hall, Lake Park Church, Milwaukee, on Jan. 22. This is the first unit in the church's $180,000 expansion program.

NORTHWESTERN SEMINARY CHOIR will visit a number of Wisconsin parishes this month.

LUTHER MEMORIAL CHURCH, West Allis, has installed tower chimes . . . EMMA GOERLITZ, Redeemer Church, Milwaukee, has not missed Sunday school once in 26 years.

GROUND WAS BROKEN Dec. 30 for the new religious education building at Redeemer Church, Milwaukee.

THE KEY, parish paper of St. John's Church, Oshkosh, listed the names of 220 members who communed six times or more during 1950.

ATONEMENT CHURCH, Racine, is making available to parents of all their Sunday school children the new quarterly published by the Parish and Church School Board . . .

5 GREAT LENTEN SUNDAY NIGHTS
Feb. 18 to Mar. 18
TOWN HALL
Broad and Race
Philadelphia
In The Very Heart of America's Cradle of Liberty
Getting out into the Highways and Byways seeking the souls of men for Christ and His Church.
Please petition God for us
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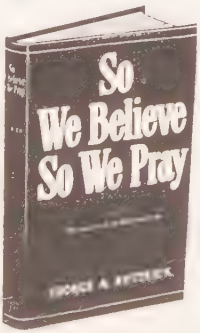
The Essence of Our Christian Faith . . .

So We Believe So We Pray



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A huge five-foot cross and matching candlesticks have been received as a memorial.

Synod's gross receipts in 1950 totaled close to $800,000. The general fund receipts were $423,000, which was $3,000 over what was expected. On hand for CHEY is $155,200. World Action received 106 per cent of the objective, or $78,124.

PEACE CHURCH, Belmont, has adopted as its 1951 project raising funds for a pipe organ.

REDEEMER CHURCH, Milwaukee, administered the Sacrament of the Altar at 28 services on 13 occasions, with a communing attendance of 6,172.

THE SECOND annual workers' conference, Luther League of Wisconsin, was held Jan. 26-28 at St. Matthew's Church, Wauwatosa.

CHARLES A. PULS

DECEASED

Dr. Robert H. Cline

Dr. Robert H. Cline, retired pastor of the Virginia Synod, died in Roanoke, Va., Jan. 3. He was 91.

Born Nov. 1, 1859, at Startown, N. C., he received his A.B. degree from Roanoke College in 1885, and at the time of his death he was the oldest living alumnus of his alma mater. Roanoke College also conferred on him the M.A. and D.D. degrees.

Ordained by the Tennessee Synod in 1885, he was an active minister in North Carolina and Virginia for 52 years, during which he built six churches and seven parsonages. He retired in 1937. He was active in St. Mark's Church, Roanoke, where, until less than a year before his death, he taught the Augsburg Ladies' Bible Class.

He is survived by his wife, Mrs. Sarah Alice Cline, Roanoke; three sons, T. H. Cline and H. G. Cline, both of Roanoke, and Dr. R. F. Cline, Winchester, Va.; and two daughters, Mrs. John O. Fulenwider, Roanoke, and Mrs. J. R. Kelly, Buffalo, N. Y.

The funeral service was conducted in Christ Church, Roanoke, by Pastors J. E. Stockman, Frank K. Efird. Interment was in Roanoke.

Dr. C. B. Harman

Dr. C. B. Harman, retired pastor of St. Paul's Church, Grand Island, Nebr., died Dec. 29. He was 80.

Born May 19, 1870, in Muncy, Pa., he was graduated from Susquehanna University in 1897 and from seminary in 1900. Ordained the same year by the Susquehanna Synod, he served pastorates in Rebersburg, Pa.; Columbus, O.; Manlius and Oregon, Ill.; North Platte, Omaha, and Grand Island, Nebr. He was synodical chairman of the committee on ministerial education and represented Nebraska Synod at four ULCA conventions.

Surviving are his wife, Mrs. Lillian Ulrich Harman; two sons, Ulric Harman, of Hastings, Nebr., and W. R. Harman, of New York City.

The funeral service was conducted at St. Paul's Church, Grand Island, Dec. 30 by Synod President T. J. C. Schuldt, Dr. J. H. Rupley, and Dr. Walter H. Traub. Burial was in Grand Island.

Correction

In the obituary of Mrs. Gladys G. Swan (THE LUTHERAN, Jan. 24) the name of the pastor conducting funeral services should have been Iowa Synod President F. D. Bold instead of Wartburg Synod President R. R. Belter.

WANTED:

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2—Stenographer, experienced in taking dictation and typing.

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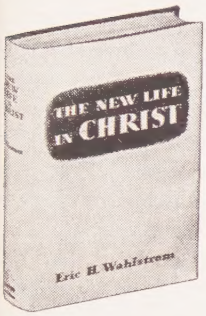

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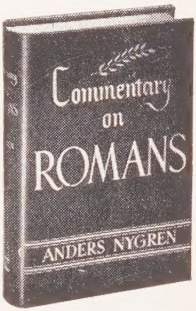

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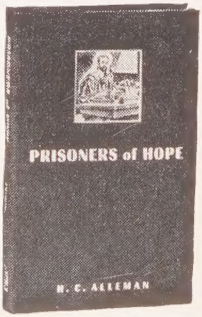

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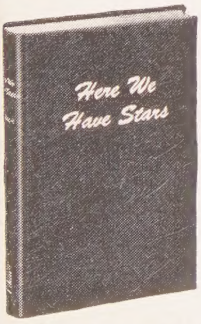

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In conclusion . . . . . .

When a man says, "I'm a good man," he isn't. The worst sin is pride in our own goodness. Most of us loyal church people are badly infected with this sin.

I don't know how it would feel to be able to sling around a 500-pound weight as though it were a bag of feathers. No doubt a man strong enough to do that would be proud of his strength. "I'm probably the strongest man in the world," he might say.

But let him get out on the sea in a tiny boat in a 100-mile-an-hour gale. His strength would be small and helpless in the midst of such violence.

Our goodness is equally helpless against the tempest of temptation which may come to us in nothing but tiny whispers. "Why not look out for yourself first? What business is it of yours to help a wounded fellow beside the road? He was stupid to let himself be robbed." . . . "Sit back. Take it easy. You've earned your prosperity the hard way. Let other people do the same."

And what about the temptation to say the right things to the right people so we won't be into any trouble, even though they are really the wrong things to say? Or the temptation to be so sure we know what is right that we won't listen to somebody who might correct us? There's a long list of the temptations which slip in upon us every day and twist us to their bidding even without our knowing it.

That's why we have Lent. Each one of us alone, and all of us together, remind ourselves these next few weeks that we are sinners.

It's surely not a pleasant thing to think about. This is no mere exercise in humility which virtuous people ought to take once in a while to improve their spiritual contours. This is a straightforward plea of guilt before the higher court.

To acknowledge our guilt sincerely, if we didn't know the Judge loves us, would be more than we could endure. But this is his world, and he set the standards by which we are judged. And he has made it possible for any penitent man to be let off entirely free of punishment.

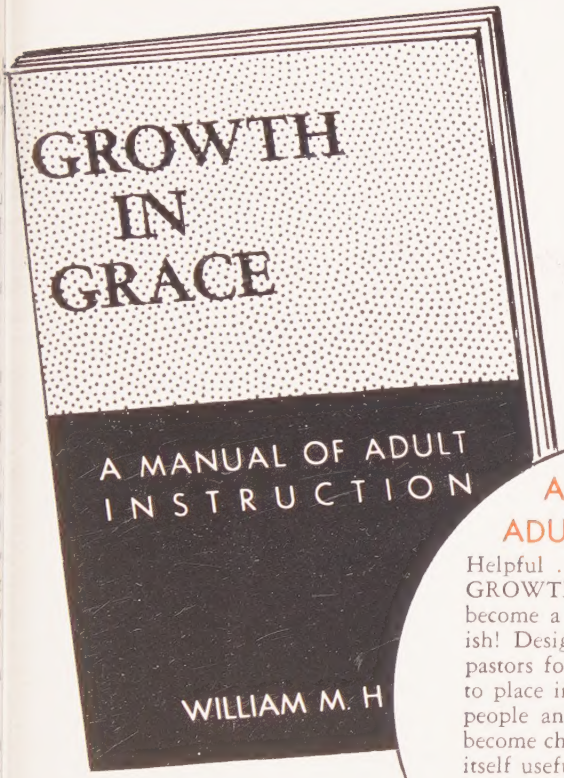
But a man must be penitent. We must know we have fallen short of the Father's expectations. We must know that it is only with the Father's encouragement and help that we shall be able to do better.

When we get that straight, the difference is that we realize we can be good only according to the measure of help our Father grants us, and never by our own strength. Then we no longer claim credit for being good. And that's likely to make us a little easier to live with.

Most people won't confess that they have done wrong until they are required to face the results of wrong-doing. It is like making a mistake in selecting your route when you're on a trip, and not acknowledging your error until you're definitely lost. And regarding our wrong-doing, it's usually only the results we worry about, not about ourselves for being capable of doing wrong.

Christian repentance tries to get down to a deeper level. It's ourselves we are dissatisfied with, not merely with the things we have done. And the trouble with us is always the same. We have tried to live as self-governing and self-seeking beings, when actually we are creatures who have a Creator. We shall never be on the right road until we are always conscious of Him, and always seeking to do His will.

—ELSON RUFF



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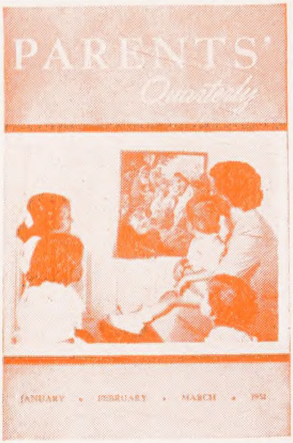

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